

MISSALE ROMANUM
OR THE
DEPTH and MYSTERY
OF
ROMAN MASS.

Laid open and explained for the use of
both Reformed and Un-Reformed
Christians.

By DAN. BREVINT ~~ED.~~

Hos. 8. 11.

*Because Ephraim hath made many Altars to sin, Altars
shall be unto him to sin.*

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The Preface.

THE bold practice of Papists at this day, who not
ouely boast and own their profession, but by all
false waies of lying and misrepresentation, la-
bour to pervert others to it; renders it fit, that all the
World should be made to know, both what Popery is,
and what entertainment it deserves. As ignorant people,
who know little or nothing of Rome, but from a Pamphlet
or Gazet, incidentally mentioning his Holiness, sacred
Colledge, and holy Conclave, may be induced to fancy
it to be no less then a heavenly Jerusalem; so they also,
whose eares are continually filled with the ancient and
Venerable Expressions of Catholick Faith, holy Fathers,
General Councils, perpetual Succession, S. Peters
Chair, ingeminated at all times by the Romanists, may
by the very sound of such words, be somewhat disposed
towards an advantageous conceit of the Romish Religion
it self. Continual objects, we know, whether by hearing
or seeing, will leave in the fancy or mind of Men some
kind of impression: and if the Ephesians cry up day and
night the Greatness of their Diana, 'tis hard if the
Neighbours be not tempted to think in good earnest, that
this Idoll is a Goddess. Therefore I have here endeavoured
to say as much concerning Mass, as may with Gods blessing
prevent this dangerous Inchantment, and secure honest Chri-
stians from being cheated with false wares upon the ac-
count of a fair gloss or outside. The most succesful Policy,
that commonly Papists make use of for catching others, is to
keep themselves within general terms and Commendations
of the Catholick Church: and after they have heaped up
what they can say of the Infallibility and Faith of S. Peter,
they confidently adorne their own Church and Prelacy with
all these Titles of honour. Thus a stupid Ass may seem to
be regardable under the skin of a Lion, and the Calves
of Jeroboam might thus have charmed the ten Tribes with
the Promises and Priviledges of Israel. Here therefore my

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pose is, to pull them out of these plausible Generalities, wherewith they involve themselves to entangle others: and bring down Jeroboam's strait to Bethel, there to shew him, that neither his Calves nor his Priests have any share with the true Israel of God. To avoid general Wranglings, where Imposture is more specious; and Conviction more difficult, I will not dispute the truth of what they contend for, viz. that the Catholick Church cannot erre, or that they are the Catholick Church. But let them come to any considerable Particulars: as for Example; let their daily worship be one; I wish for no better Evidence, wherewith to demonstrate, that that Church which I do find in such a dangerous error, is neither an Infallible Church, nor any sound member of the Catholick. This way of proceeding may both keep common Christians upon a Ground which they shall understand far better, then universall Abstractions; and conclude Wranglers to such a compass, as cannot afford them those shifts, that a general theme is subject to. For let them exalt as high as ever they can the Virgins of Israel and Juda, I am sure the Woman, whom I find committing lewdness under a green Tree, is none of them: and let all good Christians amplify, and not restrain (which latter will prove a thankless office) the favours of Christ to his Church, and the influence of that Spirit that is to lead her into all Truth; What is all this to Rome, who hath run her-self out into a greater number of pernicious Errours, then she can find in the whole Creed fundamental Articles of saving Faith? To make this good, I begin with Mass Sacrifice, which is none of those Blemishes that sometimes are seen in good Faces, nor of those private Ulcers that can endanger but one member; but like the Plague in that Churches Heart, and in the most essential part of her worship, that doth pester the whole Body, and destroy the main end of Christian Religion. In the opening of this Disease, I have used all sincerity, and as much moderation besides, as the matter in hand was capable of. Onely I am forced sometimes to call lying with another mans wife, Adultery, the Adoring vile Creatures, Idol-worship; and invading the Sacred

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Sacred Offices, Sacriledge: and if Roman Catholicks think these expressions to be uncivil, and after their ordinary wisdom, instead of answering just Accusations, complain that I reproach them; I must answer some-what like Elijah in the like case, that they are the onely men who have reproach'd themselves: for I onely say that which they do, and I have taken especial care to throw nothing upon their Face, but what I find in their Bosome. I hope this honest Dealing will appear to any one who will take notice, that I say nothing material to their prejudice, but I produce for it some one or other of their best Authors, and among them sometimes some of their Saints. If now and then I forbear it, 'tis in such known matters, that no man that hath any skill in these things, can doubt of my sincerity. And if sometimes also I pass what I know they will answer; it is because I do expect they should make their Answers themselves, and give me some opportunity of enlarging what I have to say farther, without interrupting my Discourse with unseasonable Digressions. In the mean while, my best wishes and endeavours are, that truth may be fully known on all sides; and I would think it no less sin to make Papists worse than they are, then to make Widows more destitute, or poor naked people poorer. It is true, I publish in this Book several things, which they do not preach, and which perhaps many of their most zealous Disciples never heard of: but I say not one word but what they publicly teach in their Schools. If they do not preach it also in their Churches, or there deliver it in such a scholastical style, as cannot be well understood but by themselves; it is out of a great care they have, least their People be offended with knowing too much of their Mysteries: I hope we may be allowed to take the same care, that our own be not seduced, because they know too little of them. But however to leave it to their best discretion, how far they will be concern'd to make their People either knowing, or ignorant; what here I now publish, is nothing less then the fundamental (though hidden) part of what they preach. Roman Mass, worship, and service cannot subsist, unless it be propped
up

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up with these and more Absurdities ; nor can any considerable stones of their Altars stand together , without being made fast with such dirt. Therefore I ma'e it my business , (as I think in conscience it is my duty , especially at this time) to vent what others smother and keep close ; and to bring forth out of their Altars , up to their Gates , and into our Streets such dismal pieces of their Catholick worship , as whosoever views them well , shall have , I hope , no great temptation to look over-friendly towards Rome. In order to this end , I have taken special care to use no Arguments , but such , as all sorts of men can understand , and to lay aside all weapons (how good and strong soever) that cannot be well handled without some Philosophy and Scholarship : my present intention being only to instruct all common Christians , and to lead them in a plain way , where afterwards they may see enough to lead themselves. When the Patrons of Mass worship shall run for more safety among the Thorns , and into that intricate Labyrinth of scholastical Distinctions , and Terms of Art , where any foolish Eeresie , as well as Mass , may find shelter , it will be soon enough to follow them thither , and to rescue thence Sense , Scripture , and common Principles of Reason , which their new Divinity seek to smother and abuse : And God in his good time will send both his Light and his Truth , to confound these works of Darknes. Amen.

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Idoll,

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CHAP.

CHAP. I.

Concerning the Exaltation, and Decay of the Church of Rome.

THE World cannot afford a sadder Instance of what our Saviour Christ lamented once about *Capernaum*, *Matth. 11. 23.* then what impartial Christians see accomplished in the spiritual condition of *Rome*. This Church reputed to have had her Foundation laid by the hands of two great Apostles, *S. Peter*, and *S. Paul*; and immediatly after them raised yet higher by the Pastoral care, and cemented with the Blood of about thirty *Martyrs*, who all were *Bishops* there: upon this account, since her very beginning, has ever appeared most eminent and venerable amongst Apostolical Plantations. Beyond this, the City, wherein She dwelt, was both the Head of most Nations, and the most ordinary *Rendez-vous* of Mankind: which circumstance added also many Cubits to her Stature, amongst, and, I may say, above all other Patriarchal Churches. For either by a civil Congruency, or by other considerations of Prudence, this Practise was held in the Church, even before General Councils, as it appears by the *Nicene*^a *Canons*, that *Episcopal Dignities*, which otherwise as to their *character* were all equal, should as to their *exterior Order* and *Dependency*, take

^a *Concil. Nicen. Can. 6. 7.*

A

some

some *Preeminence* from the Secular Dignity, and Jurisdiction of their Cities. And this is the very reason wherefore *Antioch*, and *Alexandria*, great Head Cities then in the World, raised presently their own *Bishops* to the Dignity of *Patriarchs*: and the second General^b Council, which was confirmed by two^c others that followed next, allowed the Bishop of *Byzantium*, which before was but low, to take place before all, next to the Bishop of *Rome*, as soon as *Byzantium* was grown to be *Constantinople*, and made the Seat of the Eastern Empire. Thus the ancient Roman Church, being then a City built upon seven Mountains that did overtop the whole World, and as it were a *Light* burning upon seven high and conspicuous *Candlesticks*, became very remarkable, and was deservedly looked upon as the *Principal* Church of the World.

This Luster and *Principality* received afterwards very great improvement from the Conversion of the Emperours: Who being then most zealous in propagating Religion throughout all the parts of their Empire; and taking, as it was fit they should, the Bishops for their Directours, when either Churches were to be built up, or Heathenish Temples to be pulled down, or General Councils to be assembled; or in a word any thing done, that might advance Christian piety: it could not be otherwise, but great notice should be taken of, and from all parts addresses made to, those worthy *Prelats*, whom then the Emperors had not only in their *Court*, but even as it were in their *Bosom*.

Next to the Emperours favour, that which much advanced, and most justly raised the *Credit* of the

^b *Concil. Constant. 1. Can. 3.* ^c *Concil. Chalced. Can. 28.*

Roman, and other Bishops in the West, was their Soundness in the Faith, during those dayes that most Churches in the East were either infected with the Heresy of the *Arians*, or persecuted by their rage. For then all the Latin Bishops enjoying the happines to live under such Masters, as both continued Orthodox, and commonly had some influence upon the Eastern Emperours, who did not so: and these worthy Bishops of *Rome*, being then sometimes as zealous to move their Emperours to help and countenance the sound Doctrine, as either the Emperours or Bishops of the contrary side were busy to adulterate or destroy it: If in any part of the World any good Church, or good Bishop were in distress, the Roman Church did most commonly hear of it; being then the most comfortable Sanctuary that sincere Professors could run unto, when they were either turn'd out of their Churches, or banish'd out of their Countries.

Thus her Bishops, during well neer five hundred years after the time of the Apostles, proved (at least many of them) the stoutest Champions of the Faith; if not to maintain it by their writings, (for they never were celebrated for much learning) yet to seal it often with their blood against persecuting Pagans; or else to help and protect it with their credit against *Donatists*, *Arians*, and other like false Christians.

Lastly, what compleated the honour and Authority deferr'd to the *Roman* and *Western* Bishops on these accounts, was the unhappy Jarrs and Variances, which, during these *Arian* persecutions, the very *Orthodox*, whether Bishops, or Believers, were apt to have amongst themselves. For as the

Arian Faction did not blaspheme every where in the same degree, but some kept close to the expressions and reservednes of *Arius*, some went farther, and some followed him but half way : So the *Orthodox* Party likewise, though they had but one heart and one Faith, as to the main *Fundamentals*; yet they had not all one Mouth, either to defend, or express it : but herein every one did take the liberty to follow, whether his own judgement in the Method of asserting the true Doctrine, or his Prudence in preserving, whensoever it could be done, the peace and union of his Flock : till at last this kind of variety bred such mistrust and Jealousy among the very best of them sometimes, as it appears^a by *S. Basil*, that they suspected one another, and oftentimes thought themselves sure of nothing besides the *Nicene Confession*, unless they had it from *Rome*, or *Italy*, the parts where these Points had not bin disputed, nor the Bishops ever tempted either to wrong, or disguise the truth. It was in those dayes, that even *S. Jerom*, who in his retirements in *Syria* used to be Tutor to the Bishop of *Rome* in many points of Divinity, professes he would beleive nothing in this, no not so much as to admit the word *Hypostasis*, that is *Person*, or *Subsistence* (now common in the *Latin Church*) unless that Bishop would assure him he might do it. And upon this same consideration, whensoever *Valentinian*, *Gratian*, *Theodosius*, and such other Emperours, famous for their Faith and Piety, would bring their subjects in the *East* to their own Communion, they alledg'd most commonly as a

^a *Apud Greg. Naz. Ep. 20. p. 789. tom. 1. Edit. Paris.* ^c *S. Hieronym. ad Ep. 39. ad Damasum.*

prevailing inducement, that such was the Faith of *Damasus*, or *Ambrosius*, &c. Bishops then at *Rome*, and *Millan*.

But as the highest Floods are followed by lowest Ebbs, it is sad to observe, what visible decay the Church of *Rome* fell soon into from this great Exaltation. The first step which she made downwards, may very well be conceived to be her vain delight to look down on all below her self, which often makes their heads giddy who stand in very high places.

One of the most holy, as well as judicious Bishops of his Age (I mean *S. Cyprian*) 'observ'd some shrewd beginnings of that haughty spirit, even when Pagan persecution should in all likelihood have kept it low. As soon as better times, and the favour of the Emperours had made it warm, presently appear'd with greater evidence the Occidental arrogance, which *S. Basil*^g takes notice of; and the secular pride and pomp, which *S. Augustine*^h and a whole Council taxes in the *Roman Prelates*, when yet they were very good Men; which are infallible proofs, both of this unhappy declination, and of the great difficulty to be both great and humble at once.

When this passion first began to flame, it prevail'd upon three of these Bishops, *Sozimus*, *Boniface*, and *Celestin*, otherwise deserving men, so far, as to set them upon invading the common right and Liberties of the best Churches in the world (for such were in those dayes the *African*) either by a most shameful forgery, or, which is

^g *S. Cyprian*, Epist. l. 2. Ep. 1. ad *Stephanum*. Idem 1. 2. Ep. ad *Quir*
^h *S. Basil*. ad *Euseb*. *Samos*. Ep. 10. ^h *Concil. Afric. sub Bonifac*. Epist. ad *Bonif*. Et Ep. ad *Celestin*. ⁱ *Ibid*.

less probable, with a most stupid ignorance: and transported Pope *Gregory* the Great so much besides himself, that the desire of making himself yet greater by the favour of an Emperour, tempted him to applaud the bloody * *Phocas* (that inhumane monster, who first kill'd the five Sons of *Mauritius* one after another in the presence of their own Father; and after he had stabb'd to the heart that good Prince, his Lord and Sovereign, with this most tragical spectacle, really murther'd him at last, and embrued his hands in his blood) Him, I say P. *Gregory* flattered in a solemn Letter, inviting ^k Heaven and Earth to rejoyce at his Promotion and singular Clemency, who was guilty of those abominable Butcheries.

This S. *Gregory* the Great, as they call him, was a great Saint, if you take the paines to compare him with those many Drovers of Beares and Tygers, who have succeeded him. For if you search out the times past, and run over all Successions, either of Consuls from *Brutus*, or of Emperours from *Cesar*, or of Sultans from *Mahomed*; the best Historian shall be very hard put to seek, before he find among them all, as long a list of abominable Livers, as this Roman Sea, from this *Gregory*, can afford. Sometimes whole sets of Popes, as their own ^l Authors doe confess, were advanced to that Dignity by known whores. Sometimes being Magicians, they advanced themselves to it by their own ^m Art; and oftner by murther, ⁿ and poyson. Cardinal *Bembo* ^o says, that

* *Baron. ad An. Chr. 602. n. 19.* ^k *S. Greg. Regist. l. 11. Ep. 38.*
^l *Luitprand. l. 2. c. 13.* *Baron. ad An. 908.* ^m *Fascic. tempor. de Serg. fol. 61.* ⁿ *Card. Bembo. in vita Hildebrand.* ^o *Idem.*

Gregory the VII. who first notoriously raised Popes above Kings, had an honest friend *Brasutus*, who to make him room somewhat sooner, dispatht this way many of his Predecessours. And to this purpose an honest^p Bishop used to say with a sad allusion to *Hebr. c. 9. 7.* that their High-Priests did not often enter into their Sanctuary without blood, even of their own Brothers. Hell it self cannot suggest any kind of either crime, or uncleannes, adultery, incest, and sodomy, which you may not find in some Pope. And these Villains, or, as they themselves call some of them,^q *Incarnate Devils*, thronging^r by twenties and thirties one upon another, and sometimes two or three together, do make up that succession, that now a dayes the Church of Rome so much stands upon.

It is no wonder if these Men, having so notoriously put away all good *Conscience*, have also made fearfull shipwracks concerning Faith. Not to speak of those Popes, who, either out of *Infirmity*, as *Marcellin*, and *Liberius*: or out of Ignorance, and ill persuasions, as *Zepherinus*, *Felix*, *Anastasius*, *Honorius*, *John XX.* *John XXIII.* &c. sided with Hereticks: and to mention only some of those Doctrines that have a general influence to poyson that whole Body; who knows not, that by degrees the Blessed Virgin hath been made the ordinary object of Roman Adoration; That Christ himself is by special^r Masses sacrificed to the honour of this *Goddesse*: and that by solemn^r *Psalters*,^u *Bibles* and *Rosaries*, the highest strains of Prayer and Piety, that

^p *Joh. Sarish. Polyerat. q Concil. Const. sess. 11. r Genebr. ad An. 901. p. 553. r Miss. Paris. Miss. de B. Mar. p. 18. r Psalter. S. Bonav. u Biblia Maræ. Where most part of the things contained in the Holy Bible is applied to the Virgin Mary.*

David

David and other Saints, in their several times, were able to worship God Almighty with, are largely bestow'd on her?

On the other side, who knows not also how by a fearful fall from that Seat of Glory, where some Missals will have her ^{*} to *command* our very Saviour; their Legends bring her down sometimes to such services, as no woman of ordinary honesty would undertake? As for example; ^y for 15. whole years together to take at Church both the form and the Office of an incontinent Nun, least it should appear all the while, that she was out of the Convent, rambling up and down in bawdy Houses: and to ^z appear before Judges in behalf of a Lady, who in the absence of her Husband, had enticed her own Son, and murdered the Child whom she had by that incest. Here Catholicks have exceeded Turks, and Pagans: these never raised a creature so high, nor those ever depressed the Blessed Virgin so low.

The Christian World hath no Church of any denomination or Communion but the *Roman*, that ever sought for salvation by trivial methods of meer human invention, that neither any Apostles ever taught, nor any *Fathers* of the ancient Church ever heard of. For instance; a vast ^a Treasure is pretended to be left in that Church, and continually supplied and filled up with new satisfactions of their *Saints*; which our Saviour did not think of in that Parable of his, where he makes *Virgins* so incredibly foolish, as not to know where to get oyl. A sovereign power ^b is said to be in the *Pope*,

^{*} Miss. Paris. ut sup. ^y Magn. Specul. Titul. B. Mar. Exempl. 19.
^z Magn. Specul. Tit. Conf. Exemp. 7: ^a Clement. 6. Extra Unigenit. de Penit. & remiss. ^b Ibidem.

which

which *Paul* and *Peter* never had, of distributing out of this large profusion of *Indulgences* and *Pardons*, even sometimes for thousand of years. *Requies*, ^c great and ^d small *Offices* are made and publish'd; for the recommending whereof to the special devotion of Christian people, many instances are produced to demonstrate, that the most desperate sinners cannot dye without ^e Confession (although hangmen ^f cut off their heads, or fishes ^g eat up their whole bodies) if upon certain days they will read these Books, or procure them to be read by others. Devotions and Fastings upon Saturdays are injoyn'd to the honour of the *Virgin Mary*; who upon this very account takes, as they say, sometimes ^h Robbers, sometimes ⁱ lewd Women, sometimes worse ^k Criminals into her protection. *Scapularies* ^l and other such instruments are recommended, whereby any man or woman may draw towards him, or her self, the Benefit of all the Prayers, and satisfactions, and penances, that whole Fraternities of *Mount-Carmel*, or *S. Dominick*, or *S. Francis*, have ever since their foundation sweated for. And to make all good, there are many *Bulls*, especially that which is call'd the ^m *Sabbathine*, confirm'd authentically by diverse Popes. Thus numbers of people, that have all imaginable reason to fear Hell, and can hope for no pardon from Heaven, as long as they live as they do, are easily tempted to go to *Rome*; which now, more than in

^c *Clavis magni Thesaur.* B. *Alanus.* ^d *Al. Gazaus de Offic.* B. *M.*
^e *R. P. Seraphin. Bazius Hort. Exemp. titul. de B. V. Ex. 29.* ^f *Tho. Cantip. de Apib. l. 2. c. 29.* *Cesarus Mirac. Et Hist. Mirab. l. 7. c. 59.*
^g *Alexis de Salo Merb. Adm. c. 7. fol. 151.* *Id. Mir. 68.* ^h *B. Alanus.*
ⁱ *p. c. 19. Clavis, &c. 21. & 22.* ^j *Alexis de Salo ex Scalâ Calli Privill.*
^k *Id. Privill. 5. fol. 33.* ^l *Chronic. B. Geniir. p. 72.* *Aurea Corona Dominic. Sexages.* ^m *Bulla Sabbathina Johannis XXII.*

her first original is become an *Asylum* to all *Villany*.

The very light of common Honesty, which all the original corruption of Nature hath not as yet bin able to put out, and which Pagans and Turks cannot forbear to reverence, is not safe at this very day amongst many Doctors of that *Apostolick* and *infallible Sea*. Not to speak of those bloody *Bulls*, that undertake to *dethrone* Kings, and to give leave to their Subjects to be forsworn; nor of those infamous Licences, whereby a *Mass* Priest was allowed to keep, besides one Concubine at home, *Tres Putanas*, that is, among his other spiritual preferments three or four Whores, who pay him a weekly tribute of what they can get by their trade. The rules of *Christian* Holines, that goes next to the *Angelical*, are of late times brought down so low beneath the heathenish honesty, that great and eminent Directours, such as the Reverend Fathers, *Escobar*, *Bauny*, *Lessius*, &c. can comfort tender consciences with a new Art, which they have found, of justifying almost any sin; either by *directing intentions*; or by virtue of what they call *Probable opinion*: or by some other good Method of teaching men, how it is lawfull, for example, for good *Children*, to be glad that their *Father* is departed: for careful *servants*, to pay themselves such wages, as they think they may well deserve, out of their *Masters* purse, without his knowledge, or consent: for Gentlemen to destroy one another upon such either affronts or injuries, as may be esteemed worth five shillings: for young Men or Women, upon lawfull occasions, to venture themselves into such

2. *Cornel. Agrippa de vanit. Scient. c. de Lenon. Sic enim Proverb. Ecclesi. places*

places, where they can probably foresee, they shall be insnared to sin, &c. And though these Confessors meet in their Church sometimes with refractory Consciences, which cannot admit of such Doctrines, these plump Casuists have the best seat and countenance in the Synagog, when their opposers are kept for the most part under a cloud.

Now since these Guides dare be such knaves in a plain way, where all honest persons may see well enough to guide themselves: what can it be thought they may not dare about high Points and Mysteries, which none but learned Men can understand? And thus it happens unluckily, that that which concerns the Sacrifice and Sacrament of Christs Body, as it is both the most holy and proper center of as well invisible, as visible Christian worship; is now a dayes the most grossly and visibly abused. And if God give me life and health, I can most clearly demonstrate, that the Roman Clergy hath made choice of the most sacred place of the Church, there to set up the most pernicious abuse, which they call *Mass*.

C H A P. I I.

Concerning the word Mass, and its ancient signification.

MASSE, or *Missa*, is a word almost as old, as the corruption of the Latin tongue, whence it comes; but much older than the corruption of the Latin Church in that part of Service, which it was used to signify.

There are more than a thousand years past, since that *Missä*, or *Mass*, signified generally the whole *Publick Service* of the Church: and more especially that part of the morning Service, which after the reading of Holy Scriptures, and Sermon, and some Prayers, doth proceed to the celebrating of that most holy Sacrament, which we do call *Holy Communion*. And it came to be called *Missä*, that is *Dismission*, * or *sending away*, because ^a no man was suffered to stand and remain in the Church, that either could not, or would not receive the holy Sacrament: and therefore such persons, of what condition soever, as had a mind only to see and hear what was then said and done, were all without any exception *dismissed*, and, if need were, turned out, after one of the *Deacons* or *Exorcists* had cried with a lowd voice, ^b *Si quis non communicat, det locum*; that is, Whosoever will not receive, let him go forth. Ancient Latin Bishops,

* *Alcin. de Div. Off. de Celebr. Miss. ex Isidor. a Exposit. Ordinis Rom. l. 2. b Greg. l. 2. Dial. c. 23.*

before

before the rust of time had spoiled all, peremptorily enjoined it so. *After Consecration*, says Pope *Calixtus*, let every one receive, who will not be turned out of doors. The Primitive Greek Church was not in this point less severe; wherefore St. Chrysostom preach'd in a publick assembly, *That whosoever doth not receive the holy Mysteries, and stands there to hear and behold, is an impudent and rash fellow; and like that unworthy guest in the Gospel, Matth. 22. whom our Saviour commanded to be bound hand and foot, and turned out: not because he sate at table, says he, but because, before any sitting, he had been so bold as to come in.*

To this very purpose it was ordered by another express Canon, *Si quis intrat Ecclesiam, &c.* *that is, If any man enters into the Church to hear the Scriptures, and at his own pleasure abstain from receiving the Sacraments, &c. we do enjoyn, that such a man be expelled out of the Catholick Church, till he undergo penance.* Such a sin was it in those days to recede from the express and original Institution of Christ, *Do this, take and eat, &c.*

Hence any one, that is not quite blinded by his private concerns, may see 1. How wrongfully the *Roman service* now a days, (whence no man is dismissed, who comes to *behold* and to *hear*, but not to *receive*,) bears still the name of *Mass*. 2. How contrary it is to the *old way* of the ancient Church, as well as to the *Ordinance* of Christ. 3. What kind of Devotion it is in *Roman Catholics*, to go duly every morning to hear *Mass*, which express Canons of the Church censure, no

^c De Consecr. Dist. 2. Peracta. ^d S. Chrysost. Ephef. c. 1. Hom. 3. Αναί-
χουτο καὶ ἰταμεὺς ἰσηκώς. ^e Collect. Canonum S. Mart. Breacr. c. 83.

less than a most scandalous and disorderly action, with *Excommunication* and *Penance*. If the ancient office of the Exorcist were revived, whose business it was, as it appears by the old Roman Order, ^f to cast out the Devils, and to bid the people, that did not communicate, to go out: If ancient *Fathers*, and *Popes*, and *Councils*, were hearken'd to; I am very sure, that the best entertainment that Roman Catholicks could expect from their devout and daily *Mass* hearing, were, if not to be excommunicated and expelled out of the Catholic Church among *Demoniacks* and *Infidels*, at the least, instead of kneeling before an Altar, to be desired to go and walk in the Church-yard. The very word *Mass*, that is dismissing or sending away, may intimate to them thus much: and thus this very Title, which Roman Priests do keep up still, as an ancient ornament to disguise and grace their *new Service*, stands against them, as an original evidence both to discover and condemn it.

CHAP. III.

Concerning Oblation at Mass.

HEREAFTER we will take *Mass*, not according to the primary notion, as it was taken anciently, for that part of Divine worship, where the elements of *Bread* and *Wine* were by the Priest both consecrated to God, and distri-

^f *Ordo Rom. de Div. Offic. Romæ. 159. p. 62.*

buted.

buted to the people: which is the *Supper of the Lord* in *St. Paul*, 1 *Cor.* 11. 20. and *Legitima^s Missa*, that is, the only due and lawful administration of the holy Sacrament, in the old Latin Church: But, as it is now a daies abused and understood by Roman Catholicks, for that other *solemn Service* of theirs, whereby they do pretend to offer unto God the Body and Blood of his Son.

How *Mass* came to be changed from *that* to this, that is, from being a *Sacrament*, to the being of a *Sacrifice*, and from the *Sacramental* Communication of the Body and Blood of Christ to *Men*; to a proper and real offering the same Body and Blood to God, must be a very great wonder to any Christian, who knows no other *Rule* of his Faith and Worship than the *Institution* of his Saviour.

For what we call properly *Sacrament*, is a Divine Ordinance, whereby Christ offers himself and his Blessing to faithful people, who receive them: And *Sacrifice* is¹, as it were, an opposite kind of Ordinance, whereby this faithful People are to offer and give up themselves, their Praises, their Prayers, and all such good works as God in his mercy will be pleased to accept of.

This, whether *Sacrament* or *Sacrifice*¹, is not like some Ceremonies, which Custome or Tradition, and lawful human Authority can freely bring in, and set up in the Church: It is an *Essential Part* of the Religion it self, over which none hath any instituting Power, but that Eternal God, who is to be worshipped by it. For who else could pre-

^s Durant *Rational.* l. 4. c. 1. fol. 42. Walafrid. *de Reb. Eccles.* c. 22. pag. 342. Edit. Rom. 1521.

scribe the waies, either wherewith God will tie himself to send Blessing upon his Church; or fix the terms upon which he will be well served and pleased, when his *Church* returns them to him: especially after those laws and judgements, wherewith in former times God hath so exemplarily expressed his mind against all attempts of this kind? *Numb. 16. 2. Chron. 26.*

Now 'tis certain, that whatsoever our God and Saviour was pleased to order in this matter, as far as four infallible Authors, *St. Matthew, St. Mark, St. Luke, and St. Paul* can express it, concludes all, both what he did, and what he commanded us to do, within the compass of a *Sacrament* to men: *He took bread. He blessed it; and he gave it to his Disciples, saying, Do this. Take, eat, &c.* That it should be a *Sacrifice* wherein he should either offer himself, or command his Church to offer him up to God his Father, it appears neither by any word, nor by any *Act* of his; for there both his words and actions are directed immediately to his Disciples, and such special addresses to *Men*, are neither usual Ceremonies, nor likely proofs of any solemn *Sacrifice* and Adoration to God.

This strange attempt of *Offering* in Sacrifice the very Son of God to God his Father, is the pitiful abortive of a strange and pitiful mistake.

It is very true, the Celebrating of this blessed Ordinance, which our Saviour instituted for a standing *Sacrament and Memorial* of his Passion, must needs be compleated by such Christian duties, as are evidently true Evangelical *Oblations*, and *Sacrifices*. For pious Communicants cannot look, nor must look upon that solemn Representation
of

of what Christ suffered for their sins, without an humble and *contrite heart*, which, in the sight of God, is a very great *Sacrifice*: nor without a sensible and *thankful heart*, both to God the Father, who gave his Son; and to God the Son, who gave himself, which is a *Sacrifice of Praise*: nor without offering their very *Bodies and Souls*, and consequently what they *have*, and *can do*; which under the Gospel must be continually *the Holy, and Living, and Reasonable Oblation*. *Rom. 12. 1.*

From the very time of the Apostles, as far as we are able to trace up holy antiquity, whensoever Christians met together, in order to publick worship, they began it with these oblations: and would have thought it as unlawful in their time, as it was under the law, to appear before the Lord with *empty hands*. Therefore they had them usually full (besides other Oblations, as their hearts or exigencies did suggest) ^h with *Bread and Wine*: by which, however small oblations, they (as the Israelites before them did with few handfuls of corn) meant to engage and sanctifie unto the Lord the *whole harvest*, that is, their very *Persons*, and in a manner their *Estates*. Thus, according to St. *Augustin's* Divinity, ⁱ the Church was offered in that very oblation which she did offer. Hence it is, that this *Father* tells ^k his new Christians, that this Oblation of *Bread and Wine*, made of many *Grains and Grapes*, doth represent the Mystical *Body of Christ*, that is, the *Church* made of many united members: according to that of St. *Paul*, ^l 1 Cor. 10. 17. *Because there is one Bread, we*

^h S. *Iren.* 1. 4. c. 34. ⁱ L. 10. de *Civ. c. 6. ut sup.* Ep. 59. ad *Paulin.* ^k S. *Aug.* apud *Fulg.* de *Bapt. Ethiop.* c. ult. *Isid.* *Hispal.* in *Levit.* c. 6.

being

being many, are one. And the better to represent the *Unity* and *Union* of this *Body*, St. *Ambrose*¹ thinks, that St. *Paul* will have the *Corinthians* itay all one for another, at the holy Communion, that the *Oblation* of those many, might be offered also at one time. Moreover, to the same purpose ancient^m and good Authors tell us, that this Oblation, which is to be made at one time, was of several measures of meal, (which the Priest took care to collect out of several Families) made into one great loaf; which represented, both at the Offertory, all the Members offering themselves to God as one *Body*; and in the *Sacrament*, the *Body* of Christ likewise, feeding and maintaining all these Members.

These Oblations of Bread and Wine, which all Communicants were indispensably obliged to bring before Communion: and which holy Fathersⁿ commend, as the general Christian Sacrifice, that succeeded Jewish Offering; were brought, either from a Table standing in some further place of the Church, where the people had laid them down: or else immediately from the hands of the^o people into the *Chaire*, upon the holy Table or Altar; where the *Bishop*, or in his absence, some other Priest, did present them unto God, with most devout prayers (and some of them are yet to be found in the *Roman*^p *Missal*) that God would be pleas'd propiciouſly to look down upon the Oblations which the people did presume to offer to him, as he did once upon the *Sacrifices* of *Abel*, of *Noah*, and of *Samuel*, &c. And this is the ancient Evan-

¹ *Ambr.* 1. *Cor.* c. 11. ^m *Honor. Gemm. Anim.* 1. 1. c. 66. *Durant. Ration.* 1. 4. c. 53. ⁿ *S. Iren.* 1. 4. c. 32. ^o *Ordo Rom.* 9. & 13. ^p *Miss. Rom. Dominic.* 5. post *Pent.*

gical *Sacrifice of Bread and Wine*, which, as S. Fulgentius^a affirms, the holy Catholick Church, spread over the whole world, offers continually to CHRIST, with the Father, and the Holy Ghost, in Faith and Charity.

This *Sacrifice* being done, immediately after the Primitive Church proceeded to the Celebration of the Holy *Sacrament*: for which she constantly used some part of those offerings which the people had presented before: Thereby imitating, as near as it was possible, both the example of JESUS CHRIST, who, for the use of the Communion, which he instituted at his last supper, took some of that Bread and Wine which he had sanctified before at the Paschal Oblation: and the Nature of those other more ordinary *Sacrifices* (whereof the Christian *Eucharist* is a most signal Antitype) which Moses called *Shelomim*, that is, *Sacrifices of Peace*; where first the Israelites did lay their Offerings at God's *Altar*, and where God having graciously accepted of them, did then with part of these, as with a Banquet of his own Goods, treat them liberally, and bid them to eat and drink, and to rejoyce before him at his *Table*. Deuter. 16. 11. So that we have a compleat Embleme of a perfect Communion, where Christian people declare by their small Oblations, that whatsoever they have is Gods: and where God, infinite in-mercy, accepting of small *Offerings*, returns and improves them into great *Sacraments*: and here both representing, and sacramentally presenting the Body and Blood of his Son, declares also thereby, that

^a Fulgent. de Fide ad Pet. c. 19. S. Theod. Psal. 110. S. August. de Civ. l. 17. c. 17.

what-

whatsoever he hath, and whatsoever his son hath purchased with that Body and Blood; Heaven, mercy, and immortal happines, becomes his peoples.

To this purpose it was, that so much of that Bread and Wine, as might well serve, that all the Communicants should have a convenient *Portion*, being taken and set apart out of these Offerings, the Bishop or Priest did consecrate with these solemn prayers; that according to our Saviour's merciful institution (which in some Churches was read before, and in others after) *God would be pleased to send down on these Sacraments, the Holy Ghost; and so sanctifie them, that they might be the precious Body, and the precious Blood of his Son, to them who should receive worthily, &c.*

Now here is the Babel, where, for want of attending the order and language of holy Fathers, after ages have tumbled upside down the nature of these holy things. The Roman Church doth misapply the Sacramental expressions of the *Body* and *Blood* of Christ, which the people are to receive, to the sacerdotal prayers and Offices belonging to the *Bread and Wine*, which both Priest and People are to offer: and on the other side, by misapplying these same prayers that concern only the Bread and Wine, which was anciently offered, to the other part of the service, that doth concern only the sacramental administration of the Body and Blood of *Christ*, which is to be received; hath so confounded and shuffled these two Offices out of their due and proper places: that the Priest says concerning the Body of *Christ*, what he should

Liturg. S. Jacob. Ed. Morel. p. 26. Liturg. S. Bas. p. 58. Liturg. S. Chrysost. p. 100. & 101.

say concerning the Offerings of the *People*, namely, that *God* would be pleased to accept of the *Sacrifice* of his *Son*, as he did once of that of *Noah*, &c. which is improper, or *blasphemous*: and then instead of offering to *God* these sacrifices of *Bread* and *Wine*, which the people have brought from home, he takes upon him to present *God* with his own *Son*: and the *Son* himself with his own *Body* (upon pretence that the holy Fathers say sometimes, offer *to Christ*) which is both absurdity and *sacrilege*. By these means, and with the same dexterity that the fellow in *S. Irenæus* did, out of the precious stones belonging to a Royal Image, which he had broken, make a *Fox*; Roman Priests have, out of these disjoyned and misconstrued pieces of ancient Worship, made up their *Mass*. Thus by shuffling Tales, and disjoyned parcels of holy Scripture, have the *Jews* made up their *Talmud*, and *Mahomet* his *Alcoran*, with this sad difference withal, that neither *Jews* nor *Turks* have such a dismal impertinency, as is that, which the *Mass* mainly drives at: namely, that the Worshipper should really offer, and really Sacrifice his own *God*.

S. August. Epist. 118. ad Januar. c. 7. S. Fulgent. de Fide ad Petr. c. 19. S. Iren. adv. Hæres. l. 1. p. 26. Edit. 1570.

CHAP.

C H A P. I V.

*Concerning Mass, as it is an
Oblation.*

THE maine intention of the *Mass*, is first to offer up to God the Father the *Body* and *Blood* of his Son. This *Body* and *Blood*, since his Resurrection, is not without the *Soul*: nor the *Soul* and *Body* without the eternal *Godhead*. So^a whole *Christ*, both *God* and *Man*, both the *Saviour* of all *Men*, and the *Head* of all *Angels*, the great *God* blessed for ever, is before a *Roman Priest*, the ordinary *Victim*; which he may, whensoever he pleases, so it be not after a meal, both lay his hands upon, offer up, and sacrifice as really and properly, as *Aaron* could have offered a *Calf*. This is the grand Object of *Romes* Catholick Religion: and whosoever every morning goes to that Church, it is in order to have some share in this unreasonable Service.

For, both in Reason and Scripture, we are to offer our selves to God; which *S. Paul* calls our reasonable Service. *Rom. 12. 1.* We must^b likewise offer our *Prayers, Praises, Elevation of Hearts, Tears* of Contrition, virtuous *Thoughts*, just and charitable *Vows and Works*, &c. which in opposition to the *Flesh* and *Blood* of Levitical Sacrifices, the ancient

^a Concil. Trident. sess. 13. c. 1. Bellarm. de Euchar. l. 1. c. 2. ^b S. Chrysost. Hebr. 6. Hom. 11. Moral.

Fathers use to call ^c *Sacrifices without Blood*. We must also celebrate, and in a manner offer to God, and expose and lay before him the holy *Memorials* of that great *Sacrifice* on the Cross, the only Foundation of Gods mercies, and of our hopes: in like manner, as faithful Israelites did, at every occasion, represent unto God that *Covenant* of his with *Abraham* their Father, as the *original Conveyance* of Blessings settled on his Posterity. And this is the ^d *Sacramental Priestly office* in the *Areopagite*: the *commemorative Sacrifice* ^e in *S. Chrysostom*: and the *Sacrifice* ^f *after the Order of Melchisedek* in *S. Theodoret*, which we solemnly do offer in the celebrating of holy Mysteries. All these things I say, and whatsoever else depends on them, it is our duty to offer to God, and to Christ, or rather to God by Christ: But that we should offer also Christ himself, our Lord and our God, to whom we must offer our selves; it is a piece of Devotion never heard of among Men, till the *Mass* came in, to bring such news unto the World.

We have heard, and by the grace of God we do beleive, that *God so loved the World, that he sent down his Son*. John. 3, 16. and that God the Son likewise so loved the Church, that *he gave himself for Her*. Ephes. 5. 25. But *Mass* sets here upon the Stage another kind of *Tragedy*; for God must take his Son again, when ever Romish Priests make it their busines to send him back. And therefore what they do, if you will ^g beleive some of them, is

^c S. Iren. l. 4. c. 34. *Athenag. Apol. pro Christ.* Euseb. *Demonst. Evang.* l. 1. c. ult. ἀναίμακτον ἵπτα. ^d Dionys. *Areop. Eccl. Hierarch.* c. 3. συμβολικὴ ἱερωργία. ^e S. Chrysost. *Hebr.* c. 20. ^f Theodoret. *Psal.* 110. ^g Hug. de *S. Victor. de Sacram.* l. 2. p. 8. c. ult. ap. *Pasquem.*

called

called *Mafs*, upon this double account. 1. Because God *sends* down his Son to the Priest at the *Consecration*. And 2. because the Priest sends him up to him back again by *Mafs Oblation*. Therefore it is worth inquiring, when, and where, and by whom this reverse, and Antipodes of the Gospel was ever preached in the World, that whensoever God gives a Saviour to Men, Men must return him back up to God.

As in Religion, so in Justice, men ought not to make Vows or Sacrifices, but of what is both their own, and in their own actual power. King *David* once made it a Point of conscience, to *consecrate* what was his Neighbours, although he would have given it him. 2. *Sam.* 24. 24. No right *Israélite* would have taken his Brothers Lamb; nor no good Subject his Princes meanest Servant, therewith to pay any of his Vows. And let the best Roman Catholick consult a litle with his own heart, whether it would be meritorious to *dedicate*, much less to Sacrifice to the Order of *S. Francis*, the least of his *Popes* Nephews (unless he happens to be his Father.) This familiar Instance, it may be, will enable him to judge what manner of Devotion it is, to lay hands on the Son of God, over whom he hath no *Propriety*, and to make him his *Offering*.

But suppose a man be so unwise, as to reckon the Lord of Glory among his other Possessions, whereof he may lawfully dispose; which certainly is no small folly. Yet this kind of Disposing, whether lawfull or unlawfull, is no *actual oblation*, and therefore no *Mafs*, till he have his Gift in his hand, to lay it down actually upon the Altar. No man in *Israel* could have bin thought to offer actually

Pigeoni

Pigeons, or *Lambs*, though by right they were his, as long as these were running in the Fields, and those flying in the Air. And will Romanists be so fond, as to pretend on earth to make an actual Sacrifice of that eternal God and Man, who sits and reigns above the highest Heavens?

To make this good, they fancy that these few words, *This is my Body*, being seconded with ten * Miracles, can bring down the Son of God at any time within their reach: and this Depth of absurdity must be called in to help the other. But yet suppose (for this is not the place to dispute it) that these few words, and many Miracles, will either stretch the hands of a Romish Priest up to *Christ*; or bring our Lord and Saviour *Christ* down into the hand of the Priest: yet would this enchantment, though it were as true, as it is frivolous, but heap up incredible things, to support a most useless, and most ridiculous offering. For what idle business is this, to fetch down expressly the Son of God, for this purpose, that, according^h to their Prayer, an Angel may carry him up whence he came? Were ever *Jews* so mad, as, when they had their Bulls and Rams at *Jerusalem*, to drive them thence as far as *Dan*, in order to have them so removed, that after this circulation they might be presented in *Jerusalem* again? Must we think (as we must, if this transportation be not idle) that the precious Body of *Christ* can become more acceptable by being upon a *Mass Altar*, than it can be above at the right hand of his *Father*? Is that Adorable Saviour like those imperfect objects, that will appear more lovely when they are seen at a distance? Or doth he, whether holy or unholy,

* See here after Chapt. 6. ^h Can. Miss. Supplicest te.

hand of a Priest offering our Saviour here below, make his Intercessions more gracious in our behalf, than they are above in Heaven, where he continually offers himself? Shall that most adorable Sacrifice become either more holy in it self, or more propitiatory for us, when a sinner doth present it? Or is not the Son of God near and present enough to his Father, by his sitting at his right hand, unless he be brought yet nearer by *Priests*, who are farther from him?

Besides all this; it is a thing never heard of in *Israel*, that the Blood of any lawful Sacrifice, after it had been carried by the High Priest into the *Sanctuary*, was ever brought out thence again to the *Altar*: It remained in that Holy Place; and what was returned for that Blood, was not the Blood it self, but the *Blessing* which that Blood had procured. That whole Oeconomy was indeed an admirable representation of our Saviour's Priesthood and Sacrifice. The whole Fabrick of the *Universe* is his great *Temple*. The Earth and Air abroad, where he was crucified, is the *outward Court*, where he offered himself for Sacrifice. The Highest Heaven, which is the proper Seat of God, whether, at his Ascension, he carried the Blood of this Sacrifice, is his true *Sanctuary*. Thence, according to the manner of *Aaron* the High Priest, who represented him; he was to send down (and so he did) on his Disciples, not his Body which he offered, but his Spirit, the fruit of his *Oblation*: And thence, being High Priest for ever after the Order of *Melchisedeck*, he dispenses continually upon the Church, the gracious effects of his still powerful and lasting Intercessions. Otherwise it hath never been heard

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or seen, that any part of the Sacrifice that was carried up from the Altar through the Air towards Heaven, or by the Priest into the Sanctuary, which was the figure of Heaven, should return down upon the Earth; unless it were in unacceptable Sacrifices, which God by this token would shew he did abominate, when the smoke and Perfume, which was to ascend & disappear, was blown down back towards the Altar. Thus *Mass* begins in the degrading the Sacrifice of *Jesus Christ* to the Oblation of *Abel*: & afterward brings it as low as the Sacrifice of *Cain*.

This new Circulation of one and the same Sacrifice, tossed up and down from Heaven to Earth, and from the Earth to Heaven again, is as clearly against the Gospel, as against all Levitical Laws. It is a fundamental failance, and very uncomfortable in *essential* Points of worship, to have no warrant from God's Word, to support us in what we do. For alas, what can men expect from services which they have forged to themselves, upon no other ground than their own fancies? But it is a great deal worse, even dangerous and fatal, to affront clear and indubitable Declarations of God in Scripture. And it is clear and express in Scripture, *Hebr. 9. 25. 28.* &c. that Christ never offered himself but once: and as clear in the Roman Church, that *Mass* pretends to offer him up twenty thousand times every day.

To take off this open contradiction, and to save *Mass* from impiety in this attempt, *Mass* Priests are driven to say, what sober Ears may tingle to hear; that ^k Christ indeed never was offered more than once, under his *own form* and *figure*, and that

ⁱ Canon Miss. Supra quæ. ^k Bell. de Miss. l. i. c. 25. Par. Ad loca ex Paulo.

was upon the *Cross* when he *shed blood*: But that he may be for all this, and is offered as really as he was that once on the *Cross*, upon their *Altars* twenty thousand times in one day, under the *form* and *figure* of a *Wafer*, under the which he *sheds no blood*. But here sense and reason, as well as all lights and helps of Scripture, must stand aloof, and not approach near these Mysteries. As in former times the *Manichees*, an infamous sort of Hereticks, did believe, that¹ the Body of Christ was in the Sun, and in the Moon, and on the top of every Tree; *Papists* bring it lower, to every little crum of bread, and drop of wine, which they have consecrated after their way. And as if you could fancy *David*, with his proportionable and comely Body, such as you may probably conceive he had, running before his Enemies under the skin of a small Flea; because he said once, *The King of Israel*, that is *Saul*, is come out to seek a Flea, that is *David*,¹ *Sam.* 26.20. these Men believe, at least they teach, that the natural Body of *Christ*, being still as entire, and as big, as either it was upon the *Cross*, or as it is now in Heaven, lies hidden under the figure, and within the quantity of small *Wafers*: and that these being consecrated, it may be on thousand Altars, and every one of them bruised into as many pieces, the said Body both is *entire and whole* in every one of them, & for all this, is *one* in all. This is it, which they call, to be under the *Sacramental Forms*; which the Apostle never meant, as they say (and they say true, nor ever did a sober man) when he said so expressly that Christ never was offered but *once*. And these sayings (call them, and think of them what you

¹ *S. August.* l. 20. *cont. Faust.* c. 11.

please) are the main Props, that do support the most solemn worship of Rome.

Certainly it is very hard, that Catholick worship must fall, unless it be kept up by these *Manichean* fancies and dreams. Yet can they not serve half the turn ; nor reconcile the *Mass* with Scripture. For how could the Apostle, with any either discretion or candour, absolutely deny, that Christ was ever offered more then *once*, reserving in his own breast these limitations, which no man could have guessed at, Videlicet, *in his own shape*, or *with effusion of Blood*: or *to redeem*; if he be as really offered every day a thousand times at Mass, *under the Sacramental shape of Bread* (and under his natural one too, for that excludes not this) or *without shedding Blood*: or with an intention of *Applying*, what he hath done, when he offered himself for to *redeem*? Will any conscientious and sincere man affirm positively, that he never went, or went but once to *Rome*, if he go thither effectually every year under the *Habit of a Pilgrim*? Or will any true and judicious Historian say again and again, that *Alexander* never fought but once in his life, because *he was wounded* but once? Or will this wounded Prince, persuade his Chirurgion, that he never came to him but once, to wit when he made him a plaster; when as it is most certain, that since that time he came to him every morning to *apply* it? Such mental reservations may be easily allowed in one, who never went to *Rome* above once *in very deed*; or never fought above one *Battel* in the *Field*; although he had made many such Journeys *at night in a dream*, and fought several Battels *upon the Stage*. In like manner one may affirm very honestly,

nestly, that he never saw the King but once, though he sees him often in his *Picture*: and that Christ never was offered but once, to wit really upon the Cross, though he be offered every day *mystically* in the *holy Communion*. But in Voyages, and Battels, and Offerings equally *real and true* (for they make *Mafs* to be as real and true an offering of *Christ*, as that on the Cross) such a distinction as this is too equivocal for an *Apostle*; tis scarce fit for a *Jesuite*. But what more follows is yet worse.

C H A P. V.

What vile and low value the Sacrifice of Christ is reduced to, by being reiterated at the Mafs Oblation.

THIS *Mafs Oblation*, which by its strange *presupposal* contradicts both Sense and Reason, and by its pretended *Reiteration* affronts the express words of holy Scripture, as I have shew'd dishonours also, and visibly destroys the infinite worth and dignity of that everlasting Sacrifice which it pretends to reiterate.

For, if that first and eternal Sacrifice, which Christ by his *eternal spirit* offered once upon the Cross, have all that both *sufficiency* and *efficacy* which can be procured by a Sacrifice: nothing left, that can be done by a second, and so *Mafs Sacrifice* is out of doors; or if this *second* be needful, must be needful to supply somewhat, that wanted

in the first. For if the first, as the Apostle (whether Covenant, or Sacrifice, it is all one) had been faultless, then should no place be sought for the second. Heb. 8. 7. S. Chrysostom^a is full and eloquent to this purpose. To be offered, says he, is a Conviction against the sinner: But to be offered more than once, is an evidence of weakness against the Oblation it self, &c. So Roman Mass is a reproach to the infinite value of Christs Oblation, being visibly grounded on this plain blasphemy, that Christs Oblation upon the Cross was defective.

To this Mass Priests confess, that the Oblation upon the Cross is al sufficient, and so needs not to be reiterated, as far as to redeem: But they maintain withal^b, that this redeeming is beneficial to no body, unless it be applied by Mass.

Hitherto this Doctrine hath been the most successful Piece of Wisdom, that Roman Clergy could have thought of. For as they have this Mass offering in their own hands, thereby they pretend to distribute to whom they please, that vast Treasure of Redemption, which the Sacrifice of Christ hath purchased, and which their Mass (as they say) must apply. For, says Biel, as the Pope hath by virtue of his supremacy the power of managing the Treasure of the Church, and of giving sometimes a most plenary Indulgence, sometimes an Indulgence for the third part of Mens sins, &c. So may Bishops and Priests, because of the noble office, which they have in the Church, apply either to this, or that man, the fruit and virtue of the Sacrifices which they offer. Scotus had said as much before. ^c It belongs not,

^a S. Chrysost. Heb. 10. Hom. 17. ^b Bellarm. de Miss. l. 1. c. 25. Tit. Anan. ut. ^c Gab. Biel in Can. Lett. 26. ^d Scot. Quodlib. q. 20.

says he,

says he, to God alone, but also to the Priest, to distribute the benefit gotten by the Sacrifice: because as it is in his power to determine his intention, whether he will offer for this, or that man: so it belongs to him to determine, to whom he will communicate, what is gotten by virtue of that Sacrifice. And the Angelical Sum in fewer words; *Mass is beneficial to them to whom the Priest hath an intention to apply it.* So by virtue of this applying Sacrifice, hath the Church of Rome easily got into her hand, another virtue of applying unto her self, all the earthly Emoluments, which men, standing in need of mercy, are tempted upon this account, to exchange for such hopeful *Applications*. Hence came these brave *Intentions* to be bought at the dearest rate; and Altars fit for that purpose, as best attractives of blessings, to multiply. And the use of holy Communion, by the due participation of it, as difficult, and dangerous, to grow out of common fashion, and in a great measure to cease.

It is pitty that this prosperous Policy hath neither common Justice, nor common sense, nor tincture of Divinity to colour it self.

i. No Justice; for the Sacrifice of the Cross, being by Christ offered unto God by way of Redemption, and payment for men kept in prison for debt; if another Sacrifice be needful, then are two full *Payments* required for one *debt*; and Christ having fully satisfied Divine Justice by one Sacrifice, must again offer a second, as good as the first, that this first may be applyed to whom it is intended: just as if after I had paid the whole *summe*, that my Friend is pursued for, his *Creditor* would have him or me pay again the like *summe*.

summe, that the first may be his discharge. The ways of *God* are infinitely juster then *Mans*, and yet no man is so unjust.

2. No common sense. For how can any thing be properly applied to a man by being offered, and in a manner applied to God? Is that *Balm* well applied to ones wounds, who lies sick in *Samaria*, by being sent back again to the Physitian who lives and prepares it in *Gilead*? Or can my Soul be made clean with that Blood, which I desire the Priest, not to wash me with, but to carry to the Altar? Or if you go to *Legal Applications*, which I suppose in this matter are more considerable; Whoever heard that *Gifts* and *Legacies* (and such are the Mercies, which we acquire by the Sacrifice of Christ *Jesus*) can be made sure to any man, when he returns the Will, or other Deeds containing these Favours into the hands of the Giver? Liberties, Priviledges, and Graces conferr'd in general, are certainly applied to this or that particular Man, when he both thankfully *accepts* of them, and besides the accepting, performs the Conditions, which are required by the Grant. For example, *God hath so loved the World, that he gave his only Son, that whosoever beleives in him, &c.* John. 3. 16. *Repent and be baptised, and you shall receive Remission, &c.* Act. 2. 38. *If we walk in the light, the Blood of Christ cleanses, &c.* 1. John. 1. 7. These are general Donations granted to Men, which, besides the general Grant, are first determined by God himself to such among all men, as will *beleive, repent, and walk in the light*: and so applied to every singular Person by himself, by constant Acts or habits of *Beleiving, Repenting, &c.* And thus

B v

these

these *Duties*, and not the *Mass*, are the proper means of applying and appropriating to our Souls, what ever God the Father hath given, or the Sacrifice of his Son hath purchased. But as for offering the Body and Blood of Christ to God; if it were recommended as proper to do any thing, it could not be to apply it to the Person who offers it; but to God, whom it is offered unto, and who hath no need of that Blood.

3. Finally, I say that this applying Oblation cannot consist with any true Divinity. Among so many sorts of Offerings, which were prescribed by Gods Law, you cannot find a Sacrifice, whereof the fruit & benefit was ever applied by another Sacrifice in reference to a person or thing entirely forein to, or distant from the Votary. The Worshipper had it applied, either by the sprinkling of the Blood, which the Priest sprinkled down upon him, not thrown upwards to God: or by the eating some of the Flesh, which in some Sacrifices was given him: or by his own proper *Acts* before and after the Sacrifice, as washing, laying of hands on the Victim: or farther, he perfected his propitiation by Confessions and Prayers: to which allude and correspond the *sprinkling of the Blood*, Heb. 12. 24. *The Blood of sprinkling* 1. Pet. 2. Wherewith the Saints make their *Robes white*. Revel. 7. 14. And therefore it is a sprinkling that falls down from God upon Man, who stands in need to be made clean: and not from Man upwards to God, who, to be clean, needs no washing. Or else by the act of *believing*, men recommend themselves; which both under and after the Law, hath been allowed to be the best way of either *eating* or *laying* hands on the Sacrifice.

Sacrifice. And lastly, with all these proper applying Acts, and methods of procuring grace and favour, is the use of the holy Sacraments, which the Roman Priests cannot deny ^f to be the proper *Means* instituted purposely by Christ, both for the remission of sins, and sanctifying of the sinner. And herein, either forgetting themselves, or being forced by plain truth, they will sometimes ^g confess, that their pretended Sacrifice is instituted for somewhat else, rather then either for *applying* remission of sins, no not these very small ones, which they use to call venial: or for investing the sinner, with any first or second Graces (which are the two main Benefits of the Sacrifice on the Cross) and are so ingenuous as to acknowledge, *that in all the Scripture there is not one word spoken of any such Institution or Promise.*

But should we suppose, though it be against all reason, that this Sacrifice of Mass is absolutely necessary to the applying that of the Cross; yet, since Roman Priests make them equal and infinite in ^h their intrinsecal value, the same Christ being, as they say, ⁱ both here and there, the principal *Sacrifice* offered, and the principal *Priest* offering, 'tis as much against the infinite Dignity of the one, as of the other, to be offered more then *once*.

They plead, that ^k on the Cross *Christ* immediately made an oblation of himself: whereas at *Mass* he offers himself by the mediation of an inferior *Priest*, who is not of the same worth with Christ. Therefore I say, since it is so, they should do well, to leave Christ the whole administration of his Priesthood, at the right hand of his Fa-

^f Suarez. de Euch. Disp. 79. Sess. 3. Par. Ex his ergo omnibus. & Ibid. Par. Dico secundo. Hor. Becan. de Sacrif. q. 5. ⁱ Concil. Trident. Sess. 22. Can. 2. ^k Bellarm. de Miss. l. 2. c. 4. Par. Secunda ratio igitur.

ther; where without any help of Men, or Angels, he is by himself both entirely present, and infinitely endear'd to God: and not to invade this abominable office, of reducing the immense dignity of his Sons al sufficient Sacrifice, to the low and narrow compass of a Mass Priest's Oblation. Certain it is, the Mass must be a most deep and black mystery, if it be more effectual through the unworthiness of a poor Priest officiating, to restrain the infinite Merits of Christ; then are the Merits of Christ therein exhibited, towards the enlarging the little worth of the said Priest. Hitherto no man hath seen a high Mountain brought down to the small Dimensions of a grain of Mustard seed by any appendant circumstance; nor a Jewel worth all the World, when it is given by the Master, fall to the vilenes of a straw, for being presented by a Servant.

Yet suppose, if you please, that the infinite intrinsic value of the Sacrifice of JESUS-CHRIST could be swallowed up so, and deprest at *Mass* by the meannes of the Priests, who now officiate; certainly that first Mass, which, they say, Christ celebrated at his last Supper, could not be so. Since then the Sacrifice on the Cross cannot be reiterated without a prodigious sacrilege, because it was infinite, and so left nothing to be done by another *redeeming* Sacrifice; how is it possible, that this *applying* Sacrifice, which, if true, is equal to the *redeeming* both in respect of the *Thing offered*, and of the *Priest offering*, that is, Christ offered there also by himself, instead of *applying* infinitely, as the other *redeemed* infinitely, should leave this work of application so incompleat, as to require a million of other

other Sacrifices of the same kind to supply it?

If they reply, as *Bellarmin* and others do, out of their common Doctrine, ¹ that this infinite Sacrifice produces no infinite *application*, because of the *Will* and *Institution* of God, who hath ordered it otherwise; they should do well, to produce some *Evidences*, or at the least some words tending to this *Institution*.

Jesuite *Suarez* ^m maintains, that this *applying* Sacrifice procures by it self no remission of mortal sins, *because*, says he, *neither Law nor Promise can be shewed to this purpose: and that supernatural Mysteries must not be rashly obtruded without some revealed Principles*. And he says well. Therefore I ask on this same ground, where is the *Law* or revealed *Principle*, that doth restrain the virtue of a Sacrifice, which is originally infinite, to the weak and uncertain remission of some few temporal punishments in the other World, or, but with much ado, of some few venial sins in this? Is it a thing easily to be imagined, that God should refuse to take this Oblation of his Son, for what it is really worth? and that our Heavenly Father, who is so gracious toward all his other Children, as to set a high rate on the smallest thing they can give, (witnes the Widows mite, and the Disciples cup of cold water) is so severe to his only Son, as to take at an under-value his very Body and Blood? Certainly God the Father hath abundantly asserted his love and respect for his Son in this behalf, when he hath accepted of one Oblation of his upon the Cross, for

¹ Bellarm. de Miss. l. 2. c. 4. Par. Tertia ratio. Salmeron de Miss. Privat. Traët. 33. Par. Quod si urgeas. ^m Suarez. de Sacrif. Diss. 79. Sect. 3. Par. Dico secundo.

a Sacrifice of an everlasting virtue, to satisfy the most implacable justice, to expiate the foulest sins, to wipe off the guilt of the whole World, and to redeem without any exception all men, who come to him. So that if any one man perish, it is not for any want in the Sacrifice, which either some other, or the same, being reiterated must supply: but it is for want of *coming*, that is, of faith and repentance in the sinner, to make use of the Sacrifice. Therefore if the Sacrifice of the Altar, as they call Mass, were the same Body and Blood, as they pretend, which the same Priest our Lord Christ had offered at his last supper for application of his merits: that one application should as well serve for all, in the eyes of God Almighty, as one *Redemption* hath done.

And when they alledge, that men do fall and sin daily, and therefore stand in need of daily applying; it is certain, that both infinite *Redemption*, and infinite *Application* may equally coextend themselves to the daily wants of sinners, in what time and place soever they live. At least, when they are gone to Purgatory, where, as they say, they sin no more, one application after their departing might do the deed, and spare a million of Masses, which are daily payed for in behalf of those distressed Souls.

This multiplication of Masses must in all reason depress Christs Sacrifice, as much beneath that of *Aaron*, as by the Apostles account, *Hebr. 9. and 10.* its Unity raises it above the Levitical oblations. And if the Apostles argumentation was well grounded, to demonstrate the excellency of Christs Sacrifice above that of *Aaron*, because that was offered

ferred but once for all, and this once every year : I may on the same ground demonstrate as well the excellency of the Sacrifice of *Aaron*, above that of *Melchisedek* (which in their account is *Mass*) because that was offered but once a year, whereas this is offered every day.

In the order of *Aaron*, one Lamb was thought sufficient for one morning : one oblation of Shewbread, for one week : one Sacrifice at the new Moon, for one month : one sacrifice of Expiation, for one whole year : and if a man, in a private capacity had transgressed against the Law, most commonly one sacrifice was thought sufficient for the legal transgressions of this one man. But here by the present Roman Law, the Lamb of God, the antitype and completion of all Aarons sacrifices, which, according to the order of *Melchisedek*, should be offered but once, and by one Priest, is, as they pretend, really offered more times in one morning, then there were Lambs or Goats throughout all Juda ean'd or slain in one year : more Masses sung, that is, as they take it, more offerings of Christs Body made, it may be, for one single man, then either Bulls or Rams were offered heretofore at any time for the whole people of Israel. And, which is worse, when all this is done, that is, when for these many thousand Masses, ten times as many thousand miracles have been wrought, (so slender an opinion have they of the Body of Christ thus offered) they are not sure, that all is done : because the rate of the infinite worth of Christ thus offered by them, as it stands depretiated by the interposition of the Priest, is both so uncertain and so small, that the Roman Church must supply

supply this great defect, by great numbers. Inso-
much that whosoever will impartially consider,
how many Churches, and Altars sometimes, are
taken up about one soul, will rather take these
sacrifices to be after the order of *Balack*, who
offered upon the top of every hill he could get, *Num.*
23. 1. 14. 27. and withall did avail nothing; then
after the order of *Melchisedek* and of *Christ*, who,
as far as Scripture can teach us, never offered but
once, and in one place.

It is a most sad thing, to see *Christ*, and his
whole sacrifice, to be made less than a Popes
Bull, that is able at one blow, to remove all pun-
ishments from one, and as some think also sweep
off clear all his sins. It is worse then sad, for it
is abominable what some say, that of 28. steps or
stones, which once were in the house of Pilate,
and now in a Chappel at Rome, any one, if it
be humbly kneeled upon, hath the priviledge of
delivering one Soul, because *Christs* feet, they say,
toucht it once: and yet *Christs* whole Body and
Blood at Mass hath it not.

As for *Impetration*, which is the proper end,
that, as someⁿ say, Mass is directly good for;
it is as short, and as narrow, as the pretended
Application. Roman Priests spare no words, that
can exalt in general Mass sacrifice: for they make
it to be *Satisfactory*, *Propitiatory*, *Impetratory*, &c.
But when they come in particular to consider the
business, they are constrained to make it as thin in
every particular, as in general they made it full.
For they will tell you plainly, first, that *Christ*,
whether as *offering*, or *offered*, is not there in

ⁿ Bell. de Miss. l. 2. c. 4. Par. Secundo probatur.

° a condition of either *deserving*, or *satisfying*: and so upon this account Mass is neither a *meritorious*, nor *satisfactory* sacrifice. Secondly, that of two effects, that Mass can produce, to wit *applying*, and *Impetrating*, the first is much short of remitting^p any one sin; and that it can go no farther, than removing of some temporal punishments: and yet how far those are removed, they cannot tell. The second, that is *Impetration*, is uncertain; and if it chance to be certain, 'tis not by vertue of Mass sacrifice, but of the good Prayer that attends it. So it is the good Prayer that doth the deed; because it is grounded upon promise, (and Mass is not,) and what Mass contributes, is only in general, to make Prayer more solemn, and more favourable. *This is the goodly price that Christ is prized at of them*, Zachar. 11. 13. Amongst many reasons Roman Priests have, to bring their Mass to this uncertain and low rate, the most probable are; because otherwise, if a Mass could produce an effect answerable to the infinite worth of Christ there both offering, and offered, 1. *Una Missa totum evacualet Purgatorium*: r that is, One Mass alone would make clean work in Purgatory, and pull out thence all living souls: which *Thomas* takes for 'an inconvenient absurdity. 2. Monasteries, Chappels, and Altars, founded for continual singing of Masses, would be altogether insignificant and useles. 3. Priests, who are payed for three hundred Masses, might do all what they have to do, in one; and thereby fall to idlenes: and on the other

° *Becanus de Sacr. q. 11. n. 6. Tertia conclus. r Suarez in 3. p. Disp. 79. sect. 6. Suarez. ibid. sect. 2. Par. Differentia tertia. Becan. de Sacrif. q. 12. Par. Dices fundatur. r Alph. Salmero de Privatis Miss. Traët. 33. Par. Quarto probatur à poster. r Salmero ibid. Thom. in 4. Dist. 45. q. 2.*

side, the people coming to understand this Mystery, would never buy more than one Mass.

To avoid these and many other like inconveniencies, they have so well ordered the value of Christ's Body and Blood, that unless a Priviledged Altar, or some Indulgence help it forwards, it amounts not to the vertue of the Virgin Mary's *small Office*: not to the worth of a Pilgrimage to *Lauretta*: nor of a piece of the old Cross: nor scarce * of an *Agnus Dei*, made of wax: nor to one sprinkling of Holy-water: if that be true, which *Thomas Aquinas* thinks ^u probable, that either the very going into a consecrated Church, or the sprinkling of this blessed water, is enough to remit venial sins. And so among the twelve Remedies prescribed against this sort of light offences, * *Digna Communio*, and, *Aqua benedicta aspersio*, that is, The Blood of Christ worthily receiv'd, and Holy-water, march together. But however, all these things are so admirably well contrived and as it were compacted, that though Mass be commended (which is sufficient to invite buyers) in the beginning, as a most propitiatory sacrifice: these *Propitiations* are, (when paid for) reduced to such a compass, that four thousand of these Celestial victims, (as they call them) well said, and well payed for in the behalf of one Soul, shall make but such a progress, as will not stop the sale of as many more.

To such idle purposes is the Blessed Saviour fetched down, and offered up, at every ordinary Mass. I say *ordinary*, for there are some Altars, as at

* *Al. Gazcus Offic. B. M. p. 69.* * *L. 1. Ceremon. Cur. Rom. titul. 7. sub fin. Par. Balsamus, & munda, &c. Thom. p. 3. q. 83. a. 3. Par. Ad tertiam. Gratian. de Consecr. dist. 3. Aquam sale.* * *Pet. de Pa. dist. 6. Quarti.*

S. *Peters* in the *Vatican* for example; and also some signal daies; as when the Heads of S. *Peter* and S. *Paul* are shewed; or when such and such Churches, at Rome especially, were consecrated; which, by the liberality of Popes, out of the publick stock or Treasure, may enrich one Mass, that is one real offering of Christ's Body and Blood, with more blessings, and Pardons, than thousand other Oblations, of the same both nature and worth, could procure upon any ordinary occasion. Thus Popes make good, what some Jews dream, that the *Son of Joseph* lies still hidden within the gates of the Romans: they might have said, within their Churches; since there he lies in a condition of being helped up, with the additional satisfactions of his own *Apostles*, and, which is more shameful, of begging *Monks*, who make up that treasure, whence he gets this supply. And thus much concerning Mass, as pretending to offer Christ.

CHAP. VI.

Concerning Mafs as pretending to sacrifice Christ ; and what a horrid Mystery Mafs were, if it were true.

BECAUSE it was the general custome of primitive Christians, never to receive the Holy Sacrament, but after they had made their *Offerings*, out of which the two Elements of *Bread* and *Wine*, being a set a part, and consecrated, and then by an ordinary manner of speech, called ^b the *Body* and *Blood* of Christ; the Word as well as the *Act* of *Offering*, got so large and common a use in two distinct Offices, as to signifie the whole Service, which St. *Augustine* more distinctly calls *Offering* ^c and *Receiving*: that is *offering* the Bread and Wine before, and *receiving* part of it after it was consecrated. And really the whole Service was little more than a continued *Oblation*. For Christians before the Sacrament offered their Gifts, and after it, offered their prayers, their praises, and themselves. And this was the constant and solemn Oblation of the Church, untill dark and stupid Ages, which by degrees have hatched *Transubstantiation* in the bosome of the Roman

^a *Ordo Rom. Qualiter celebrandum sit.* ^b *S. Aug. Ep. 23. Ad Bonif. Facund. Hermian. l. 9. c. ult.* ^c *S. August. Ep. 118. ad Januar.*

Church, have at last improved it to this horrid dire-ful service, which mainly aims at this, to offer up- on an Altar, not the Bread and the Wine as be- fore, but the very Body and Blood of Christ.

And because these publick Offices about the Ho- ly Sacrament, are in antiquity commonly called Sacrifices,^d as being standing *Memorials* of the true Sacrifice of Christ; the Church of *Rome* is now pleased to mistake these *Antitypes* and *Representati- ons*, as the ancient Church calls them, of the sufferings of Christ, for Christ himself represented by these Antitypes: and upon this mistake she now builds up *Altars* in every corner of her Temples, thereon not only to offer, but also to *Sacrifice* the Son of God.

This Act of *Sacrificing* goes much further than that of *Offering*; and I make no doubt, but it will amaze any man, whether Christian or Turk, who- soever will but consider what it is properly and re- ally to *Sacrifice*.

Sacrifice doth require, besides and above *offering*, these three things especially, as^e *Bellarmin*, and others confers. 1. An *Altar*, whereon to lay the Sacrifice. 2. A *Priest* solemnly ordained to offer it. 3. A real *Change* and *destruction* of the thing sacrific- ed. For example, the Israelites in the wildernes did offer to God many things, as Gold, Brass, Wool, &c. which none can properly say to have bin *Sacrificed*, these men being no Priests. And *Aaron*, who was a Priest, is said *Num. 8.* to have offered the Levites, as an *Oblation* to the Lord, and not to have *sacrificed* them, because these men were only ap-

^d S. Chrysost. *Hebr. Hom. 17. Constitut. Apost. l. 5. c. 13. Euseb. de De- monst. Evang. l. 1. c. ult. Greg. Nazianz. Oratione. 11. de Sorore. Bellarm. de Miss. l. 1. c. 2. Par. Id verò probatur.*

pointed to serve the Lord, but not appointed to be slain. Whereas all things, without exception, that were properly sacrificed, were in order thereunto, destroyed one way or other, either by being killed, if they had life: or by being burned, as Frankincense, and such other solid inanimate Substances: or by being shed, as Water, Wine, &c. And the true reason, wherefore such things as are sacrificed, are thus destroyed, is, as *Bellarmin* himself [†] confesses, because *Sacrifice* is the highest Declaration we are able to give of our subjection to God, as Sovereign Master of life and death: and so this great service requires, that not only the *Use*, but also the very *Being* of the thing, should be both made his, and protested to be so, by being really destroyed.

I am the more willing to borrow this Piece of Divinity out of Roman Priests, both because it is very true, and because thereby they declare, that when they say, that their Mass is a *true real Sacrifice* of the Body and Blood of Christ, they do not unadvisedly, and at random speak it: but fully understand, and consider what they say.

First an *Altar* must be set up. For Sacrifices and Altars are such relatives, as cannot subsist ^g one without the other. The foundation of this Altar, ^h must be some choice *Relicks*; as the Skull, or Arm of a Saint. The Lime and Sand must be consecrated by a Bishop, whilest the Masons are laying it on. Then the Stone being set as it should, Holy Water, Salt, Ashes, Wine & Hyssop, and such other things as are conceived good for cleansing, must be

[†] Bell. *ibid.* Par. Octavò dicitur. Gabr. Vass. 3. p. Diss. 220. c. 3. n. 22. Bell. *de Miss.* l. 1. c. 2. Par. Sextum Argumentum. " Pontif. Rom. de Cons. Eccl.

fetch'd in. After that, all sorts of Oils, Wax, Incense, Fire, &c. to qualifie this Table of Stone toward a *Consecration*. Then with many *kneelings* and signs of the *Cross*, God the Father Almighty is most solemnly called upon ⁱ, to enlighten or clarify propitiously that Stone, and to bless it with *eternal light*, and so enrich it with all graces, that he afterwards may be pleased to bless the Sacrifice of the Body and Blood of his Son that shall thereon be administred. Finally, come forth Indulgences, which sometimes will inable the Altar towards the sanctifying of the *Gifts*, in such a large manner, that one Mass sung (that is in their account, one Sacrifice of Christ offered) thereon, may be worth, as to the benefit, some hundred other of the same Christ, when he is offered upon an ordinary Parish Altar.

Secondly, to wait at this Altar enters a Roman Priest, not with *Bread* and *Wine* in his hands, as did once *Melchisedek*: nor with the *Blood* of Bulls or Goats, as did the High Priest of Israel: nor with his own *Body* and *Blood*, as Christ once did: nor with the holy *Mysteries* and *Sacraments* of that precious Body and Blood, as the Priests and Ministers of his Gospel must: But with a most special and extraordinary *Commission*, which no Priests nor Men had before, to Sacrifice that very Body and Blood of Christ.

That this Body and Blood may be ready at hand when 'tis called for; the Priest still hath about him an *infallible Character*, wherewith he works at any time he pleases to speak but five words, ten great miracles. * Some reckon more, but these may serve for

ⁱ Pontif. Rom. edit. Lugd. de Consecr. Altar. fol. 146. ^k Durant. Rational. l. 4. de sexta part. cap. Par. Notandum est autem.

the most part. For 1. he must destroy and turn into nothing (which is against the whole course of Nature) or, which is worse, turn into the Body of Christ, the whole substance of that Bread, which is before him. 2. He must make all the Forms, Colours, and Dimensions, that once did belong to the Bread, subsist by themselves. 3. He must contract the blessed Body of Christ, into the smalnes of the least crum of Bread, that he can possibly break it to. 4. That same Body which is in the Priests hands, must at the same time be in Heaven, and in thousand other remote places. The 5. w^{ch} is extremely considerable, is (after the Body is once got into that room, which the destroyed substance hath left empty) there to fasten it so close to these thin forms, which it is wrapt with, that it may never get out thence, as long as these Accidents are in being. And this is the miraculous *Union*, which Cardinal *Cajetan*,¹ and others call *inconceivable* and ineffable: and^m some, almost *hypostatical*: and others, who will speak more soberly,ⁿ take it for a *supernatural Power*, which God gives to these weak Creatures, to keep and draw along with them the whole Body of Christ, and consequently Christ himself; that by this means the Priests may be sure, that they lift up over their heads, or eat, or carry about that Body, which they and the People are to worship, whensoever and wheresoever they carry about these Accidents. And certainly it is a great wonder, that these poor weak Colours and Figures, which cannot naturally subsist without substance, should be so strong when they have none. Five other like wonders go to the Wine

Then by the strength of these Miracles, comes up

¹ *Cajet. Richard. m Alan. l. 1. c. 34. n Suarez. Disp. 52. Sect. 1.*

the Priest to celebrate, with these five words, *Hoc est enim Corpus meum*, and lays Christ down upon his Altar. The strength of these words (with the Miracles that attend them) is so great; and the Character of the Priest (holy or unholy, * it is all one) so infallible; that, whensoever he pronounces them *all five*, and with due *Intention*, presently ^p they do thrust out all substance of Bread and Wine (let there be never so much of each ^q in an House, or in a Tun, so the quantity be both certain, and limited to what the first word *Hoc* ^r can signifie) and in the place of this thus evacuated substance, forthwith the same words both thrust in, and *unite*, that is, make the Son of God there so fast, that the Priest afterwards may handle and order, as he pleases, this his *Celestial Viſtime*.

But first there arise great difficulties about the *Manner* of conveying this Viſtime, from so high a seat as the right hand of God, down so low as the Priests Altar. 1. Some, as *Scotus* ^t and *Beſſarmin*, and the whole Order of *S. Francis*, would have it done by *Adduction*, that is, that Christ should be really brought down from above where he is, and remain still above nevertheless: But then this would not make what they call *Transſubſtantian*, but a *Translocation* rather. 2. Some, as *Dominicus* ^u à *Soto*, will have it by *Production*, that is, by an Act so powerful, as to produce effectually the Body of Christ, if it were not already produced: or as *Suarez*, ^v by such a real producing Act, as really produces the Body and

^o *Suar. Diſp. 61. Sect. 3. Par. Ultimum addendum. p Ibid. sect. 2. Par. Dicendum verò est primò.* ^p *Thomas. 4. Sent. Diſt. 11. lſ. 3. p. q. 74. a. 2.* ^q *Eiel. Lect. 35. Durand. q. 6. nn. 6.* ^r *Scotus. 4. Diſt. 11. c. 3. a. 2.* ^s *Dom. Soto. 4. Diſt. 11. q. 2. a. 4.* ^t *Suarez. Diſp. 50. Sect. 5. Par. Quintus ergo.*

Blood of Christ, by keeping it under the Sacramental Forms: which way, in other Schoolmens Judgement, is both ^{*}*false* and *impertinent*. 3. Other men devise other waies, which their own fellow Priests justly ^rcondemn, both as impossible, and as apt to expose their Religion to the scoffing of Hereticks.

However, though they cannot agree about the manner of coming by this Body: yet they agree among themselves, that one way or other, they will have it. So after that Christ is thus taken, the main busines that remains more, is about the Act (an horrible one, if it be true) of bringing him to that *destruction*, which, as we have shewed before, a true real Sacrifice doth most essentially require.

Here the Priest at every Mass hath ² five or six ³ several things to do. 1. To offer the Bread and Wine. 2. To consecrate it, and by this Consecration to *transubstantiate* them into the Body and Blood of Christ. 3. By certain exprefs and formal words to offer up this Body and Blood. 4. To break and mingle them together. 5. To have them be eaten. Now which of these five Acts it is, that gives the blow, which properly makes the Sacrifice, is the great, and I think, indeterminable question among these tragical Actors.

The first of them, the *Oblation of Bread and Wine*, cannot be it; for so, say they, the great and ineffable Sacrifice of Mass, could be no more than a meer sacrifice of Bread.

The third, that is the *Oblation of the Body*, which comes after Consecration, is not it neither; because, say they, and they say true, when Christ had con-

^{*} Greg. de Valent. de Præsent. Christ. Disp. 6. q. 3. Tract. 3. y Gabr. Vasquez. Lib. 181. cap. 12. nu. 141. 2 Bell. de Miss. l. 1. c. 27. ¹ Suarez de Sacrif. Disp. 75. Sect. 2.

secrated his Body, he gave it his Disciples to eat, *Take and eat, this is my Body*, so he had not time to offer it up to God his Father. I speak all this out of their mouth.

Neither is it the fourth, that is the *breaking* and *mingling* of the Body and Blood together. For they say, it was broken only, that it might be distributed to the Disciples. Hence it is, that if the Wafer happen to fall into the Cup, when the sign of the Cross is made over it, the Priest hath no need to take it thence for to break it. So they must seek their *Sacrificing Act*, either in the second, or in the fifth, that is, either in *Transubstantiating*, or in *eating* what they have transubstantiated.

Some^b will have it in the Priests *eating*. But others bring weighty reasons^c against it; as for example, that Christ, who first celebrated this Sacrifice, appears not in Scripture, to have eaten what he had consecrated: and that the Priest cannot do this in the person of Christ, but in his own; because he cannot represent Christ eating himself. Therefore Jesuite *Becan*, and others think, that their Mass Sacrifice must needs be done and perfected by their *Act of Consecrating*.

But here comes *Bellarmin*, and many more before and after him, who reject this, and say, that *Consecration* or *Transubstantiation*, considered as an *Act bringing* or *producing* the Body and Blood of Christ under the forms of Bread and Wine, is rather a necessary *Antecedent* to the Sacrifice, as Incarnation was to the Passion, than the Sacrifice it self: And

^b *Ledesma*. 1. par. 4. q. 23. a. 4. *Cano*. 12. de *Locis*. c. 13. *Soti* in 4. *Dist.* 13. q. 1. *Bell. de Miss.* l. 1. c. 27. *Becan. de Sac.* q. 6. *Concluf.* 7. *Quill.* *Alan de Sac.* l. 2. c. 25. *Cathar. Opusc. de Sacrif.* *Palac.* 4. *Dist.* 8. *Dist.* 1.

that to *sacrifice* a thing, is a great deal more than *producing* or *setting* it upon the Altar. Witnes the Pope, whom they set sometimes upon the high Altar, there only to adore his Holiness more solemnly. Witnes the very Sacrament, which, for being upon the Altar all the holy Friday, is nevertheless no Sacrifice. Witnes, in a word, all Lambs & Goats in Israel, which, for being either ean'd and slain, or brought about the Temple, were not reputed actual Victims or Sacrifices till they were slain. And if Transubstantiation be considered under another notion, as it sets the Body by it self, and the Blood likewise by it self; and by this separation, would really make that perfect destruction, which the Sacrifice requires, (were it not for another Miracle, which they do call *Concomitancy*, whereby Body and Blood follow one another perpetually) Cardinal *Bellarmin* says to this most wisely, that, since the *Concomitancy* hinders the real separation and destruction, it hinders the real Sacrifice: and that the Angel, *Gen. 22. 12.* who kept *Abraham* from slaying his Son *Isaack*, though set and tyed on the Altar, and thus far made an Oblation, kept him likewise from making him a Sacrifice. They also say, that *Transubstantiation* is not an external visible Act, such as an external publick Sacrifice must needs be: nothing appearing more visible during the Transubstantiation than before: Therefore both this visible appearance and this destruction must be sought for in the eating. The truth is, that which is necessary to make Mass a real Sacrifice is in neither: and they themselves most clearly demonstrate it one against another. So, none of these five Acts afore said, being taken one by one, can serve their turn, as to that *real Destruction* which they stand for.

Never

Nevertheless, rather than to be put to a stand, and want a Sacrifice, they will put all these acts together, and order one way or other the whole matter so dextrously, that, before their Mass be over, the Son of the living God (here both *Melchisedek* and *Aaron* may rent their clothes) shall lye under their hands, *mortuo*^a *modo*, that is, in the most pitiful condition of a dead man: and though the Priest doth not radically destroy his life, when by his Consecration, he sets the Body in one place, and the Blood in another, because Concomitancy prevents that actual *separation*, which otherwise would be to^e him an actual *death*: yet he takes from him so perfectly, all sense^r and use of life, that without a continual Miracle, as long as He is in his hand, or in his *Pix* (that is a box which they keep Him in) he can neither breath, nor feel, nor move,^e so much as one finger. All his internal^h senses and faculties are so mortified and bound up, that he apprehends nothing, nor can make any ordinary use of his understandingⁱ or reason. This poor victim can see neither the hand that holds him up, nor the poor people that kneel about him, nor the Altar he lies upon: a Church or a dunghill is all one as to his knowledge. He cannot^k so much as see himself; or if it be imagined he doth, by vertue of the feign'd Concomitancy; 'tis to make him so much the worse, by seeing and feeling this sad condition, which Mass pretends to bring him to. He hath no manner

^a *Marat. Diss. 25. sect. 2. Vega de Miss. Thes. 22. & 23. c. Ap. Bell. de Miss. l. 1. c. 27. Par. Alii volunt. i Suarez Diss. 53. sect. 3. - Becan. de Sacram. c. 19. q. 3. concl. 2. Suarez Diss. 52. sect. 1. Par. Dico tertio. ^b *Bec. ibid. q. 5. prima conclusio. i Suarez Diss. 53. sect. 3. Par. Ultimo constar. & Suarez Diss. 52. sect. 3. Par. Dico primo.**

of strength left to help himself. He falls unless he be held up; and when ¹ he is fallen into the dirt, as it may happen, there he must lye, unless some body takes him up; or a puff of wind ^m blows him away: or a bird, or a mouse catches him: for it is among Mass Priests a clear case, ⁿ that any kind of beast, as rats, dogs, &c. that care for bread, may as really eat the blessed Body of Christ, as they can themselves. To this pass comes the best and highest Service of the Roman Church, and thus is Christ honoured at Mass.

C H A P. VII.

That this Sacrifice of Mass cannot be celebrated, without an horrid cruelty to the Son of G O D.

AS when *Abfalom* attempted to rebell against his own Father, and in order to this rebellion, had invited as many friends as he could, to a sacrifice and festival, the Scripture says, 2 *Sam.* 15. 11. that two hundred of them followed him in the *simplicity of their hearts*, knowing nothing of his design; It is certain that the Church of Rome hath thousands, who know no more of what is intended at Mass, than did these two hundred of *Abfalom's* horrid attempt, when they went after

¹ *Miss. Rom. De Defectibus in Ministerio. n. 15. Suar. Disp. 46. sect. 8. Par. Sequitur secundo. Miss. Rom. De Defectu panis. n. 7. Suar. Disp. 85. sect. 1. Par. Sexto, evenire potest. a Gabr. Vasquez p. 2. Disp. 125. c. 5. Tar. Verum non est quod neg.*

him to *Hebron*. They commonly hear or know about Mass, as much as these good words, *Real presence, Publick worship, most holy Sacrament, High mysteries*, and such like engaging expressions may dispose their minds to imagine. Their leaders will not fail to acquaint them, with what is more plausible in every part of their Religion: but as some say of the Jesuites, that they make Christians in the *East-Indies*, without telling them one word of Christ suffering, which is the true foundation of Godliness: Roman Priests are as wise in these parts, and keep their followers as great strangers to all particulars, which might justly scandalize them: though these particulars make the very essence of their Mass.

Certainly Roman Catholicks may be as good and tender hearted, as other people: and if they were well perswaded, that, whensoever they go to Mass, it is to see others, if not themselves, swallowing up a man alive, they would not less abhor that Cyclopal action, than their Priests do sometimes^b whensoever by some illusion or other, their wafers do appear to them as mans flesh.

But whether it appears so, or not, if it be really so, no mother would eat the least bit of the flesh of her son, if she thinks it minced with other meat: much less would an honest Christian the whole body, with bones and all of his Saviour, though he saw it not, yet thought it disguised, and really hidden under the white colour of a wafer. Nor may we palliate this horrid attempt with thinking, that Christ commands us to eat him, *S. John. 6.*

^b *Thomas in 4. Dist. 10. q. 1. a. 4.*

in any other manner, than to *tast* God, *Psal.* 34. 8. nor that we must at the Holy Communion, *eat* Christ; in any other guise, than we are both said and bidden at the holy Baptisme to *put on* Christ. *Rom.* 13. 14. & *Gal.* 3. 27. for neither is here Christ a mantle to be put about our shoulders; nor there any sort of *flesh* or meat, to be swallowed down our stomachs: this is no work, says S. *Augustin*, 'either for the palate, or for the teeth. By this manner of speech, says the same holy Father, ^d Christ doth not enjoin us, to eat the flesh of the Son of Man, (for he should seem thereby, to enjoin a cruel action) but to partake his passion, and to let this sweet and saving Meditation sink deeply into our minds, that his flesh was crucified for us. And if they were most brutish men, who could thus mistake his meaning at *Capernaum*, where then it was not so apparently impossible, but he might be eaten by mad men; what madness should this be, now to mistake it thus again, and to think that after his Ascension, which takes away this possibility, (as he did alledge it, as ^e St. *Augustin* takes it, both to clear his meaning, and to undeceive them) he should be eaten every day by Christian and sober men? And I would ask of them, who like well this eating; and do call it spiritual, because it neither bruises, nor mangles what they eat; whether the whale, that devoured a whole man (namely *Jonas*) at one bit, was a less beastly devourer, than the bears, that in the time of *Elisba*, did tear and eat children in small pieces?

However I do still entertain this honest opinion of

^e S. *August.* in *Psal.* 98. ut sup. in *Foh.* Tract. 26. & 27. ^d Id. de Doct. *Christ.* l. 3. c. 16. ^e Id. in *Foh.* Tract. 27.

the Romish laity, that when they go to Mass, their desire is not to see their God and Saviour J E S U S C H R I S T thus really sacrificed into the condition of a dead man; nor thus eaten presently after, either by their Priests, or themselves: since this kind of worship, besides troubling the whole course of nature, by that prodigious set of Miracles that it is to be done with, makes both reason and piety tremble and stagger under its horror.

A grave and learned Pagan used to say, that^f among all the Religions of his time, there was of none any so brutish, as to pretend to eat his God. And a grave and learned Father of the primitive Church,^g gives it more than once, for a piece of ancient Divinity, that the reason, why in the Law God divided so exactly all kinds of beasts, into *clean*, that could be sacrificed and eaten, and *unclean*, that could not; was purposely to keep his people from that beastly worship, which they had seen so long in Egypt. For, says the Father, *they will abominate to worship them that are unclean: and they will be ashamed to take them that are clean for their Gods; since they do sacrifice and eat them: This being the uttermost degree of madness for one to adore what he eats.*

It seems there was then in the whole world no example of worshippers so barbarous, as to make it their religion, either to eat what they did adore, or to make their God, their victim. And the holy Fathers could not foresee in the after-times of the Church, this which they call, *extreme brutishness* of Catholicks, in good earnest laying down their

^f Cicero de Nat. Deor. l. 3. n. 40. ^g S. Theodor. in Levitic. quest. 1. Id. in Genes. quest. 55.

Saviour on Altars, and drowning all known Principles of common honesty and true piety, under this horrible Sacrifice; that Christ being exalted to the God of all flesh, Master of Angels, and Saviour of all mankind, should every day, at the sound of five words fall down senseless, under the hand of a Mass Priest, and lye as long as this Enchantment is upon him, open to more dishonour and disgraces, for small or no purpose at all, than ever he suffered on the Cross for the salvation of all mankind.

1. For when he suffered on the Cross, that one suffering of few hours, was requited with this honour, that it wrought out eternal salvation for all men, who, from the beginning to the end of all the generations of the world, would faithfully rely upon that eternal Sacrifice. And now when thousands of Masses have sacrificed him thousands of times; it is not certain whether he had rescued (out of Purgatory) one soul; or obtained pardon for one simple venial sin.

2. When he suffered upon the Cross, he suffered neither the least *infirmity* from his nature, nor the least *injury* from men, but it was both destinated to a great expiation, by Providence: and (least offence might be taken at it) 'twas mark'd and foretold by Prophecy. If an insolent man doth but touch him; if another opens his mouth, or shakes his head, or stretches his hand to abuse him; there are clear Predictions to guide the hand, order the very words, and to direct the rod, the lance, the nails, where they should go. At Mass what Scripture can Priests shew, for all the shameful accidents that happen to him, as they confess themselves, either

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either upon, or from their Altars? What either figures, or Oracles are extant in Holy writ, to forewarn sincere Christians, not to be startled at all, when they shall see their dear Saviour, after his glorious Ascension, *brought* or *produced* down every morning into the figure of a thin wafer, and shrunk ^a to an indivisible atome; and then in this slight equipage, flying sometimes like ⁱ dust and stubble in the Air, or keeping close to the prison, whilst the ^k Mass Priest is about a murder?

3. When our Saviour was on the Cross; though both his pains and ignominies were very great, yet the glorious effects of his power, and Majesty, were at that very time much greater. The whole Earth quaked under his feet. Above the very Heavens did mourn. The graves did open to yield up their Dead: and so much strength was left with him, in the very depth of his weakness, that even then and there, as the Apostle doth observe, *Coloss.* 1. 15. He could triumph over all the Powers and the *Principalities* of Hell. At Mass the case is quite altered; for there he lies, if not quite dead, yet without use of life or strength: there a Mass Priest either keeps, or gives him away, or carries him about, just as he pleases: And before he be thus disposed of, he may be eaten by some ⁱ vermine, or vomited up ^m out of a weak, or drunken ⁿ stomach.

The very Devils, who were defeated by him upon his Cross, have the better of him at Mass. Sometimes a witch layes ^o hold on him, to bring about

^b Suarez Disp. 52. sect. 1. ⁱ Miss. Rom. De Defect. panis. n. 7. ^k Fascicul. Temp. an. 1082. Platina in Clement. V. Compil. Chronol. An. 1086: ^l Miss. Rom. De Defectu. 5. Si Musca. Gratian. de Consecr. Dist. 2. Qui bene non. ^m Miss. Rom. n. 14. Si Sacerdos evomat. ⁿ Gratian. de Consecr. Dist. 2. Si quis per ebrietatem. ^o Thom. 4. Sent. Dist. 11. Biel. in Cap. Lesson. 35.

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some ill design. Sometimes a *Monk* will do the like, to get by him a fair occasion to kill a King. A modest man would blush to read, what ugly sports Devils and Magicians make of him, in their infamous conventicles. It is easie to prove all this by good^a and authentick records.

The Lord liveth, and blessed is the rock of our salvation. He certainly is exalted above the reach of men and Devils. But if Mass was, what they pretend; neither Jew, nor Roman Souldier did ever commit greater outrage about his Cross, than what a Roman Priest doth continually at his Altar.

Mass Priests will say, that Christ suffers no pain at this Altar, being there in a condition both *insensible* and *senselous*. But first, it is something, to bring their Saviour to this pass, that he may feel nothing more than do rotten carcasses. Secondly, though he suffers no pain, he suffers such shameful abuses, as are much worse than any pain. No man, that hath any principle, either of good nature, or common sense, could be glad to see his Fathers Body torn among dogs, or his bones digged out of his grave, and thence thrown upon a dunghill, although neither body, nor bones be in a condition to feel it. And can men full of pretentions to piety and zeal, without any manner of horreur, expose their Saviour to worse abuses; and do this by the Mass, that with shew of duty and devotion handles him thus? and thereupon pray God the Father, to be gracious unto them; and strongly perswade him to it, by shewing to him, his own Son, whom they do serve in this manner?

^a Fascicul. Tempor. sup. 9 Regist. Rothom. Inform. Magdal. Bavan.

These Men do what is in their power, to disguise these absurdities, by pleading^r the example of God himself, who is really present every where, without any disparagement to his Essence; as if the true flesh, that Christ had, out of the Loynes of *Abraham*, and which he keeps still in Heaven, were of the same condition, with that eternal Spirit, whom no corporeal thing can affect: and, as if there were no difference between that *glorious immensity*, wherewith God holds and governs all, and this sad imprisonment, which doth keep in, as they suppose, the whole Nature of a compleat man, within the small compass of a thin wafer. Wheresoever Gods immense Presence is, there is his infinite power: there is his throne; and there, even in Hell, the very Devils obey and tremble. And wheresoever the Mass Priest shuts up Christ, there he lyes left as it were in the shadow of death, with destitution and impotence, to attend him: there the least Mouse, that can but bite a crum of Bread, is strong enough to master him: much more can those damned spirits, who were conquered by his Cross, take shamefull revenges of him when they get him on his Altar. And it is an easy thing to get him there, since all sorts of Priests both good and bad can consecrate; and since their Consecration, when they make it either^r for *sport*, or *witchcraft*, is as powerful to shut in Christ, as if it were wholly intended for the salvation of mens souls.

It is to as litle purpose to say^r, that when Christ was wounded on the Cross, some drops of his Blood fell to the ground, and there perhaps were suckt by

^r Bellarm. de Euchar. l. 3. c. 10. Par. Ac primum apud. ^r Thom. 3. p. 9. 74. Par. Ad secundum. Francisc. Suarez. ibid. 3. Card. Perronius. de Euchar. l. 3. c. 20.

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some worms. For 1. some drops of Blood are not Christ : And 2. if he suffered upon the Cross both death and curse, and therewith some shedding of Blood, during the days of his Flesh upon earth, there is no reason now, that he should suffer any such either punishment, or dishonour, after all his sufferings are over, and this same Nature that suffered so, is highly exalted above the Heavens. And *Bel-larmin* wrongs much himself, and betrays as much his weak cause, when he is driven to defend it with this impertinent, and, I may say, blasphemous inquiry. *Since there are some*, says he, *that cannot endure, that Christ in any wise, should either be shut up in a Pix, or devoured by a beast : I would fain know of them, whether they do not beleive that he was once before inclosed within the narrow and dark compass of a womans womb, and after tyed with swadling clothes.* For we beleive, that Christ once was in the womb of the holy Virgin; first because the Scripture says so, and cannot be understood otherwise. Secondly, because it was altogether needfull it should be so : both for the truth of God, that had promised and foretold it : and for the Redemption of Mankind, that could not be saved without a man *made of a woman, and made under the Law, to redeem them that were under the Law.* Gal.³ 4. 4. And we cannot beleive that after he is exalted up into Heaven, he can be eaten by earthly beasts; 1. because Scripture says it no where: secondly because to be lodged so in Beasts bellies, were as impertinent to our Salvation, as it is inconsistent with his Glory. *The Earth*, saith *Anastassius* * the Sinaite, (much less the belly and guts

^v Bellarm. de Euch. l. 3. c. 10. Par. Denique quia nonnulli. * Anast. Sinaï. de Resurrect. Christ.

of Beasts) was not a fit place for his Body, after he had laid down the gross infirmity of the Flesh. Besides, when the truth and Justice, and Mercy and Wisedome of God did require absolutely, that the Saviour should be made like unto us in all things, sin excepted; for fear any tincture of sin should come near him, the holy Ghost took care before hand to sanctify that Flesh and Blood, and Womb, out of which he was to be born: And since he was to dye, and to be buried for our sins; Providence designed him a Sepulcher which no dead body had infected: So both the womb of the Virgin Mary, and that other womb of the Earth, were made clean and fit to receive that Holy One of Israel. I hope Mass Priests will not say so much, either of the belly and guts of Beasts, which, as *Bellarmin* supposes here, can swallow that, which they call Christ: or of the stomachs of sinners, who, as their ^y Rules for Penance presuppose also, may be gorg'd with drink, when they eat him. I am sure that Christ is here twice most horribly blasphemed, first by their comparing that Sanctuary and sacred Womb, where he was pleased to be conceived, with the dirty guts of vermine: Secondly, by comparing those precious sufferings of his, which wrought out our Salvation, and which in order thereunto, were laid on him by God his Father, with Roman impertinencies, that are of their proper making; and that in their own estimation ^z, are scarce able to remit venial sins.

Lastly, they think well to shift off all ugly con-

^y *Gratianus. Consecr. Dist. 2. Si quis per voracitatem.* ^z *Soto d. 11. q. 2. a. 5. Lindan. l. 4. Panopli. c. 51. Suarez 3. p. Disp. 79. Sect. 5.*

sequences by saying, that^a what seems to be un-
 seemly for Christ to suffer at Mass, he suffers it not
 in his *own natural species* or forms, but in the *forms*
 of Bread and Wine only. They call *species* or *forms*
Sacramental, all qualities, figures, colours, &c.
 which were in the Bread and Wine. But this shift-
 ing is a meer cheat, or rather an open untruth. For
 Christ can be no where under the Sacramental spe-
 cies, without being there also within his natural
 ones: since *Transubstantiation*^b strips them not off:
 and if it did, *Consomitancy* would restore them. Christ
 then, I say, cannot be brought down under their
 hands, in that manner which they fancy, without
 being and suffering in *propria specie*, that is, in most
 of his natural forms. He suffers for example, in his
 own *stature*, *shape*, and *bigness*, which from a pro-
 portion becoming a proper Body, must shrink some-
 times to the compass of the smallest drop of Wine.
 And although this reduction be nothing in wide
 large sheets, which a Dutch Woman can fold into
 small bundles, or in many yards of pack-thread,
 that may be winded into a bottom; yet it is very
 considerable, or rather extremely ugly and insuit-
 able in a Man, when these Dimensions, which are
 given him of God, to extend his Body to a de-
 cent and natural proportion, both are contracted,
 and contract him, to such an unnatural hideous
 smallness, that, as it must need happen at Mass, eyes
 and heeles, breast and back, head and feet are toge-
 ther. He suffers in his external senses, which by this
 prodigious posture are made useless. He suffers in *all*
his internal Faculties, which there are stopt: in his
intellect and *memory*, which then faile, in his *strength* &

^a Bell. de Euch. l. 3. c. 10. ^b Decan. de Euch. c. 19. q. 2.

sinews and *bones*, which then prove as fluid and weak as water. For otherwise, how could they be drunk. As to the *consecrated species* of Bread and Wine, in which they tell us that Christ suffers (as if he did not suffer in his own) they are so far from sheltering him against this unworthy usage, that contrary wise they object him to much worse. It is by their attractive vertue, that (as they say) Christ must follow their motion, when they are tossed or blown up and down : unless the *rapidus Ventus*, that is the Wind that tosses them, be a whirlwind, that wheels them about; for in a circular agitation ^c these Masters allow him to stand still. But upon any other occasion, as he, who holds the *Belt*, if he be strong enough, holds the Souldier; what kind of creature soever can lay hold of a consecrated Wafer, pulls the Body, that it contains; pulls it, I say, more infallibly : for the strongest Belt may break, as the Mantle of Samuel did teare. 1. *Sam.* 15. 27. and then both Souldier and Prophet have some possibility to escape : But in this case, if the Wafer breaks to twenty pieces; whosoever gets the least fragment, ^d hath as much as if he had all. For here an usual, and withal a most strange Miracle, multiplies still that one Body, into as many the same Bodies, as there are crums in the whole Wafer. So man, or beasts that have a mind to abuse Christ, can never miss. And therefore these very accidents, or consecrated species, which here they plead to be Shelters, that should fence Christ all about, are the unhappy meanes that expose him to foul indignities : for if there were no such consecrated spe-

^c *Greg. Valent. De modo quo Christ. Diss. 6. q. 4.* ^d *Suarez. Diss. 52. sect. 1. Par. Tertio modo contingit. Thomas. 3. p. q. 76. a. 3.*

cies to stick so fast ^e to him, and to drag him along with them, I do not know, what evil spirits may do; but I am sure neither Rats, nor Mice could reach him.

I have met with some Protestants, who thought it uncharitable to beleive of Papists, that they beleive any such horrible doctrines: or that they make of Mass any thing more then the representation of Christs death. Doubtless a great many who go to Mass, think of no more: and I confess, it is most strange that these two Monsters should really sink into any rational mans brain. 1. That Christ must be sacrificed at the Altar to represent that he was sacrificed upon the Cross: as if Pictures could not represent men, unless the men themselves be standing within or behind their own Pictures. 2. That Christ, who is supposed to be so well hidden under a condition, where neither Men nor Angels^f see him, can represent both himself and his sufferings, without being seen. We take alwayes things that are seen, to represent them that are not so: But here contrarywise, things we see not, must represent them that were seen. Surely nothing less then a dereliction and judgement from Almighty God, can give over understanding Men, to such senseless delusions. But notwithstanding 'tis most certain, gross incongruities are so far from being impos'd, and falsely father'd on Papists, that the most solemn, and the most Catholick worship the Roman Church charges her children with, even all those who have no mind to be charged with Heresie, is this (and if I deceive them or my self, their answer will

^e Suarez. *Disp.* 53. 1. *Par.* Dico ultimd. ^f *Thom.* 3. p. q. 76. a. 7. *Bonavent.* 4. *Sent.* 4. 10. q. ult.

undeceive us all) namely to go every morning to Mass, and there apply their hearty devotions to that Service, wherein a Priest pretends,

1. To offer our Saviour to God his Father, as really as he offered himself upon the Cross.

2. Not to offer him up only, as a Father may offer his Son, and a Master may really and justly too offer his Servant: But to sacrifice him also, as a Priest doth, when he sacrifices his Victim.

3. Because this *sacrificing* requires a *real change*, and even, as some confess it, a *real destruction*; the Priest with his five words, and at the the least ten Miracles, must bring down the blessed Saviour under the despicable quantity of the Wafers and Wine consecrated, where He is shut up, for as long time as these consecrated ^s Accidents do last, in such a senseless and stupid manner, that he hath no more use of life and strength to help himself, if any villain will catch him, then that very white shape of Bread, under which he lyes hidden, is endued with.

4. To compleate this Sacrifice, the Priest must either eat him, or rather swallow him down, for fear if he did chew the Wafer, that chewing might leave some small crums, and consequently the whole body, either in the gumms, or in some hallow tooth of the Priest.

5. This done, both Priest and People must move God to bless them, in consideration of this Sacrifice, whereby he sees they have so well ordered his Son. If the Priest had the power really to order him thus, there is no man that sees him doing it, but should make it his utmost endeavour, to have

^s Thomas. 3. p. 7. 76. a. 6. Durand. d. 9. q. 3. Suarez. Disp. 46. sect. 8. Par. Dicendum tertio.

him

him hold his hand: nor, no true Christian Heart, but would have all his venial sins forgiven him by some other way, as whipping, confessing, and lying in Purgatory for a while, rather than by such shameful and contumelious handling of Christ. As concerning the Priest; though what he doth be in effect an empty Pageantry; yet since he intends to throw his Saviours Body and Soul into that horrible condition of death, this detestable intention makes him as really guilty of a flagitious and abominable crime, as is that of a Parricide, who intended to kill his Father, but missed his blow, and smote a Post.

6. Both Priest and People adore what they have thus sacrificed.

In this whole business you may observe chiefly these two general things. The attempt, and the Object attempted upon. The Attempt doth consist in three savage Acts. The first, to remember and represent the death of the Lord, by plunging the Lord himself into an invisible and real condition of death. The second, to adore what one eats, and to sacrifice what one adores; the whole World affording no example of any one worshipper, that ever bowed to his Victime, except the Roman Priests at Mass; and the Jews at the Passion: where these worshipped Christ in raillery, and after that crucified him. The third, a barbarous thinking of well serving and pleasing God, by thus abusing his dear Son.

2. As to the Object of this Attempt, if it is the true Son of God, whom Roman Priests thus offer, and devour, Mass is an open *Cruelty*. And if it be not the true, but a false and imaginary Christ, whom they adore thus solemnly, Mass is open *Idolatry*.

CHAP.

CHAP. VIII.

*That no Pagan God ever had either so many,
or so notorious Characters of a downright
Idol, as what is adored at Mafs.*

IDOL is a Relative, that here may look towards three things. 1. To the thing which it represents, in which sense the 72. Interpreters sometimes take *Idol*, *Image*, and *Carved thing* promiscuously. 2. To that religious Service, that Men will bestow upon it. Thus, that which is an *Image* in a House, where it hangs but for an ornament, becomes an *Idol* in a Church, if it be removed thither to be worshipped. 3. To that foolish opinion which sets men upon this worshipping, which is as vain as vanity it self; in which respect the Hebrews use to call *Idols* and false Gods אֱלִילִים that is, Things worth nothing. Whereto the Prophet Jeremy alludes, c. 2. 9. *They walk after that which profits nothing*, or rather things that are not at all, or a meer *Nothing*. Which sense S. Paul seems to allude to, when he says, *that the Idol is nothing*. 1. Corinth. 8. 4. That is, Idols may be somewhat, as to the *material part*; for so, they are sometimes brave works of Mens hands, statues of Gold, &c. Sometimes excellent works of God himself, as Sun and Moon, Angels, and Saints: But as to their other *formal being* of any excellency, which might require
Divine

Divine worship, they are nothing at all of that, w^{ch} fond worshippers are pleased to conceive of them.

Good Authors^a say of *Serapis*, the greatest Idol of Egypt, that when Bishop *Theophilus* Patriark of *Alexandria*, was about to beat it down, the People thought that the least stroke offered upon that Image would provoke the God whose it was, to send forthwith plagues among them: and that if it were quite beaten down, the Land would shake under that fall. Notwithstanding all this, *Theophilus* sent for tools, and Men fit for his work. When the People saw the Black-smithes with their hammers, they presently cryed out, they were undone. But when *Serapis* his Head was cut off, and his Body thrown down from that advantageous station, that helped somewhat the huge Statue, to keep its worshippers in awe; in stead of Plagues, and Thunderbolts, they saw nothing but a swarm of Mice, which the blow had frighted away out of the body of this God, besides many secret conveyances behind in the wall, by which Priests did usually get up, to move and to animate this Idol, as occasion did require. Consider therefore this vain Image in all its Materials: it was something indeed, to wit an admirable piece of work, but as to that Divine power, that Pagans did conceive of it, it was *nothing*.

To come nearer our business, take the *Virgin Mary* for what she is; think she is the most blessed, the most holy, and the most happy of Women: and God forbid we should ever either think, or speak otherwise of that glorious chosen Vessel. But if you make her a Goddess, or a Queen^b and Mistress of

^a *Theodoret. Hist. Ecclesiast. l. 5. c. 22.* ^b *Missal. Paris. pag. 205.*
 & p. 165.

the whole World: who, as Mother^c may command Christ; and raise^d her Seat above or near the Throne of God the Father: and out of this Elevation rescue sometimes from the hands of Justice desperate men, after they^e have denied *Baptism*, *Trinity*, and all sacred things except her self: and appear to S. *Dominick* with a Troop^f of above a hundred armed Angels, to strengthen him against 1500. Devils, who tormented an Heretick for laughing at her Rosary: and come down to Purgatory^g punctually every Saturday. On the other side, if you make her come down out of this glorious Majesty, either to cure^h the scabbs of a young Monk; or to visit a sick Miller in Germany; or walk about that same Countrey to make her Image^k sing at Mass, thus, I say, you shall render the blessed Virgin a meer *Legend*, and if you worship and pray to her upon such accounts, you shall make her also a true *Idol*.

This is the case of *Mass worship*. What a Priest holds, breaks, consecrates, elevates, and adores, is certainly something; to wit, a white thin Wafer of the bigness of a Roman penny, dried between two hot Irons, by a Baker. But if you think that whilst the Priest mutters five words, presently parts out of his mouth, or from Heaven, a miraculous power, that will destroy the whole substance of this said Wafer, and that under its remaining white and round figures, creeps that very Body of Christ, which by his Ascension hath bin carryed up to

^b Missal. Tarif. pag. 205. & p. 165. ^c Missal. Par. Miss. de B. M. p. 18. ^d Argent. de 7. Excellent. Edit. 1614. ^e Scala Celsi. Privil. 2. ^f Specul. Exemp. titul. Rosar. exemp. 1. ^g Bulla Sabbath. John. 22. confirmed by Pope Alexand. V. ^h Specul. Exemp. Titul. B. M. Exemp. 18. ⁱ ibid. Exemp. 52. ^k Caesarinus. l. 7. c. 21.

Heaven:

Heaven : and farther, that being once got in this new lodging made of figures, &c. wraps it about so strait, that it pulls the new Guest, whithersoever the Priest, or the Rat, or other vermine will carry it; and thus gives him close attendance, as long as it is able to last : all these and other like fancies come to Nothing, and this *Nothing* being worshipped, is an *Idol*.

The truth is, of all Idols that ever were worshipped by Pagans, there is none so open and exposed to all the reproaches and censures of holy Men in Scripture, as is this which Roman Catholiks adore solemnly at every Mass : and if this which they thus adore, were truly Christ, one might safely aver (what even to think were blasphemy) that neither Prophets, nor holy Fathers, in their speeches against Heathenish Gods, either considered well what they said, or ever thought well of their Saviour.

1. To begin with their Original, when the Prophet *Isaiah* inveighs against them who worship Gods made by a Carpenter, of a *Tree*, which the Worshippers had planted, and after hewen into pieces, whereof one was to heat an Oven, and the others to make a God. c. 43. v. 14. 15. 17. Can any rational man think that the Holy Ghost did foresee, that all true worshippers in the times of the Messias, were to adore a God every morning made of, and every morning inclosed within somewhat of that Wheat, that first Countrey-men had sown, and Bakers baked into wafers, of which afterwards an Apothecary was to take some to wrap Pills in, and a Priest all the rest to consecrate into a God? And if the taking that for a God, which before the Consecration was but a Stock, is a Pagan blindness

fit for a Prophet to wonder at. v. 18. Is the adoring that for a Saviour, which, immediately before the uttering of some few words, was a thin wafer, such clear understanding, as may become a Catholick? Here, saith honest *Minutius*, ¹ *Pagans melt brass, they cast it, they set it up, they fasten it; 'tis yet no God: they polish it, they adorne it; neither is it yet a God: But see now, they consecrate it, and pray to it, then as soon as Men will have it to be a God, it is a God.* Was this wise man blind, not to see that Pagans might return the same raillery? Christians sow Wheat, they cut, gather, and thresh it, 'tis no Christ yet: they grind it, they sift it, they bake it, 'tis but a Wafer; they set it upon an Altar, they elevate it, and cross it several times, no wonder yet: at last they speak five words upon it, presently ten Miracles break forth, and among a hundred wafers, which are all like one to another, that which they are pleased to think upon, is their *Saviour*.

Where was the wit and judgement of holy Fathers, *S. Chrysostome*, ^m *Arnobius*, ⁿ *Tertullian* ^o (if they had then Romes Mass worship) when they charged Pagans with flat madness, for lodging their Gods in Images, and for dreaming of Consecrations, which might turn the fate of vile materials into Gods, or shut these venerable Gods in vile Vessels; not perceiving in the mean while, that if Christians did then, what Roman Catholicks do now; both antient Christians and new Catholicks fall visibly to worse follies? For the blindest Pagans never dreamed in the consecrating of their Idols to turn effectually the substance of brass, stone, or timber into the very

¹ *Minutius in Octav. m Chrysost. in Natal. tom. 5. p. 517. edit. Aton.*
^m *Arnob. l. 6. o Tertull. Apolog. c. 12. initio.*

Nature of their Gods : as these, who think and talk always of *converting the whole substance* of Wafers into the *whole Body* of Christ, Pagans could change by their Idol worship, the Glory of the incorruptible God into Images, *Rom. 1. 23.* made of vile materials : but they did not intend, by any help of miracles, to change this vile material into any God. This extraordinary attempt was never own'd, as I can remember, during the times of Pagan Rome. And Pagans did acknowledge their wood and stones, even after they had consecrated them into their Gods, to be no more ^p then *Seats* and *Domicils* made of wood and stone, where their Gods did love to appear : and where their assisting power, which they did call *Numen*, was wont to work.

This being so, all both reproaches and ironies, which Holy Prophets throw on Idols, fall twenty times more heavy upon what is adored at Mass. For example, if with Jacob, you laugh at *Laban*, *Gen. 21. 30.* for serving Gods, that a man or woman can steal away ; or at the *Egyptians* with *Isaiah 2. 20.* for worshipping that at one time, which they must cast to Moles at another : or at the *Babylonians*, *Isaiah 46. 7.* for carrying on their shoulders their God, who otherwise could not help themselves : or at *Bel* and *Nebos* Priests, *Isaiah 46. 1, 2.* because their Gods fall to the ground, and are carryed away captive ; these Idolaters will tell you, that all such reproaches, are gross mistakes : that they are not so mad, as to think that brass or timber can make a God : and that when these materials fall to the ground, or are stolen, or carryed away by Souldiers,

^p *Arnob. l. 6. Torph. apud Euseb. de Prep. Evang. p. 6. edit. Steph. Celsus apud Orig. l. 7. p. 37. Athanas. Oration. cont. Gent. p. 17. ed. Comelin.*
their

their Gods are neither shut in, nor tyed up to their own Images. This indeed was not sufficient, to exempt *Laban*, *Egypt*, and *Babylon* from the Burthen and Lash of the Holy Prophets. For when these Pagans worshipped either their *Bel*, or their *Scrapis*: it was then just with them, as it is now with downright Catholick Pilgrims at the Lady of *Lauretta*; the Gods and the wooden Images in their popular Devotions most commonly went together. But however it is far more, then Roman Catholicks will or can say for what they do. 1. What Roman Catholicks adore, is exposed to all the insufferable abuses, that any dumb Idol can receive. It fals oftner then ever *Nebo* did to the ground; witness the injunction^q of *scraping* the ground where it fals. It is sometimes stolen away, as the poor Gods of *Laban* were, witness Pope *Innocents*^r Decree, that it be so well kept, that no rash may approach it. Witness also the sad complaint, that^r a Bishop made to *Charles* the fifth, that his Church was so slenderly built, that the very Body of the Lord was not safe from thieves and witches. It is sometimes carryed away captive, as were the Heathenish Gods, whom Pagan Rome had conquered; witness *S. Lewis*^r the IX. who being beaten, and in great distress, surrendred it for a Pawn, into the hands of the Sultan, who carryed away to Egypt.

2. It is exposed both to a greater number, and a worse kind of contumelious usages, then have ever been heard of Idols. 1. Never Idols were eaten up, or swallowed down by their own worshippers, except these two, the *golden Calf*, and the *Mafs God*.

^q Missal. Rom. de Defect. in Ministr. Can. 15. ^r Innoc. 3. Decretal. l. 3. Titul. 44. c. 1. ^r Alex. Gerardin. Itiner. sub fin. ^r Frevins.

But here is the great difference between these two sorts of worshippers ; They who worshipped the *Calf*, took it but for a representative of God : and when they had it down their throats, they were presently convinced that this God was but an Idol. This was a convincing evidence, which *Moses* had learned of *Noah* : as *Noah* had learned it of God ; when, as Holy Fathers ^u take it, God by distinguish *clean* and *unclean*, in order either to prevent, or to convince Idolatry, gave Mankind ground for this Rule ; *that neither the things which are unclean, nor the things that are eaten, as being clean, must be adored, or thought to be Gods.* This Rule stood in the Church of God, till Transubstantiation put it down : for Mass cannot abide such Doctrine. Here *Noah*, *Moses*, and *God* himself are confuted. And when they thought to have sufficiently kept off Paganism, by throwing their Gods among meats, that do fall down to Mens bellies, as *Isaiah* did afterwards by throwing them among such things as should be cast to *Bats* and *Moles*, 46. 7. Roman Priests take up the quarrel, and maintain by what doth happen often at Mass, that Gods may be Gods still, though they should fall into worse places. If hea henish Gods fall but to the ground, though it be but seldom, and by mischance, holy Prophets will laugh at them : and when the Mass God falls into worse filth, which is often, and of due course, whensoever it is vomited up, good Catholicks will * adore it. So certain and evident it is, that those holy Prophets and these good Catholicks are not led by the same spirit.

^u S. Theodoret. in Genes. interrog. 55. * Missal. Rom. de Desecr. c. 40. n^om. 14. Si Sacerdos. Suarez. de Euchar. Diss. 46. sect. 8. Par. Sequitur tertio.

Secondly,

Secondly, lest you should reply that the mouths, and throats, and stomachs of consecrated Priests have Priviledges; for some say, that Priests do compleat^y essentially the Sacrifice, when they eat it, which without question lay-men do not; it is now generally agreed amongst them, that the most lewd and beastly lay-men, do both swallow down, and afterwards cast up sometimes this self same adorable object. *Bonaventure* indeed, and some few more, once had the simplicity to startle at this. But Pope^z *Gregory* the XI. and the whole School, have long since undeceived all Roman Catholicks of that error: So that now it is publicly taught, that, if not a man onely, but even the vilest vermin, can nibble at consecrated Bread, she goes^a away with this Mass God: and keeps him, whether in her mouth, or stomach, or guts, for as long as she can keep that crumb of Bread. Therefore are these two rules^b prescribed. 1. That the Priest lick, or take up most reverently, if he can, what hath been thus miscarryed. 2. And that when either flies, or spiders chance to fall into the Chalice, because these litle beasts cannot drink so litle, but they drink him whole, and have him in their litle guts; the Priest must by all means swallow down these flies, and spiders, if he can do it, without the endangering of his life. Once was the time, that whole *Egypt* was made ashamed of the stateliest God they had, as soon as they saw Mice creeping out of the belly of their God: what would they therefore have done, if they had seen their God.

^y Bellarm. de Miss. l. 1. c. 27. ^z Direct. Inquist. p. 2. q. 10. ^a Gabr. Vasquez. Disp. 195. c. 5. ^b Missal. Rom. De Defectibus, c. 10. n. 5. & 14.

creeping down, as the Mass God doth, into the belly of these Mice?

Thirdly, what Rome adores, fares sometimes worse; and this must happen when the Priests stomach cannot digest what it receives: its natural ferment being depraved or overthrown; for in that case whatever is eaten, must be cast off crude and unaltered; and so discharg'd by the usual evacuation of nature. *Where is the wise man, says Cardinal Contarenius, who can doubt? since the virtue of Consecration holds out as long, as the thing which is consecrated, that is, the accidents of Bread and Wine.* And therefore some here put in a caveat^d against *lienteries*, and such like indispositions; that no man, being troubled with such weaknesses, presume to eat the Sacrament, for fear of throwing, what he adores, whither I am sure no Pagan worshipper would throw his God.

Pious and learned^e *Origen* demonstrates against *Celsus*, the *uncleaness* of that Spirit, which inspired Pagan Prophets by the unclean parts he enter'd: and upon the same ground one may guess at the holiness attributed to this God of Bread, by the same parts that he goes out of. I cannot write to this purpose, what a civil man could not read, nor a pious one think of, and therefore forbear to dilate on it. Learned men know, what Rabbins say about the worshipping of *Baal peor*. This new Idoll is twice as bad: for certainly neither antient, nor modern expositors thought hitherto, that holy Scripture should call a Deity, *Boseth*, and *Gillulim*, that is God of *shame* and *dung*, upon such a literal and proper account.

^e *Contar. Catech. Christ. Inter. 14. Sotus 4. Sent. d. 12. q. 1. a. 3.* ^d *P. 1. in 4. d. 9. q. 1. a. 2.* ^e *Origen. contr. Cels. l. 7. sub init.*

Lastly,

Lastly, as here are heavier charges laid upon this, then ever were upon any Pagan Idoll; so hath a Roman Priest much less to say, to shift them off, then a Pagan. He cannot deny (as a Pagan can) but that this very thing, which is so infamously abused by all creatures, and of all sorts, is the direct ^f object of his best adoration, and the very God (nor his Sacrament or Image only) whom he worships, and looks full in the face, when he falls on his knees at the elevation of the *Host*. Neither can a Roman Priest deny, as can a Pagan in some degree, but that the Roman Consecration is both more *Destructive*, and more *Binding*, then the Pagan hitherto is known to have been. I say more *Destructive*, both to the to the *consecrated Wafer*; for it destroys its whole substance: and proceeds to the very Body and Soul, which it drives into the room of that evacuated substance; since it deprives them of the actual use of all their senses and faculties. The Body hath eyes, and cannot see: it hath hands, and handles not, &c. and so forth all along the perfect description made twice *Psal.* 115. and 135. of an Idoll. Whereas Pagans, first never destroyed their gold and silver, when they consecrated them into Images: and secondly, when they called their Gods into them, and got them in, they never pretended to enchant them in any manner, that should make those Spirits more senseless and liveless when they were in, then when they were out.

I say also, the Roman Church must acknowledge their Consecration to be more terrible, then the Pagan inchantment, not only in *destroying*, but

^f *Missal. Rom. Can. pag. 303. 304. 310.*

also in *Binding*; for though consecrated Images were called sometimes, *Bodies*, which these *Spirits* did animate, because sometimes they made them speak: yet were they properly but *Seats*, and *Houses*, which they were pleased to haunt. So that when Pagan or Christian Conquerours did carry away these Images out of their towns; it was no more then if his Holiness would remove old *S. Patrick* out of *Ireland*, or our *Lady* from *Lanetta*. These heathenish *Spirits* were not at all carryed in fetters, like true captives; they had the liberty to follow the *Triumphing* chariots at a distance; and hover far or near about their captive Images, as *Sea plovers* about their brood. Nay more, they had liberty to fly far and wide over the whole face of the *World*: it was enough, if now and then, they would visit their old Abodes. Whereas at *Mass*, the Deity is entangled as a bird within a net, so pittifully immur'd and seal'd up within these consecrated figures, that whosoever can catch the wafers, catches therewith what they containe God, and Christ, and Saviour together. And whereas old *Romans* did bring into their *Pantheon*, (that was a Temple for all Gods, among their other Conquests) the Idols of most Nations: Now by a contrary revolution of affairs, a *Turk*, a *Jew*, a *Witch*, a *Rat*, a *Bird* in a Wood, any thing, that can but bite, may carry away this *Roman God*.

Unto all this, what the *Roman Clergy* can principally say for themselves, is that the blessed Saviour whom they say they adore at *Mass*, falls into this deaddish condition, that evposes him to these abuses, *quatenus est in Sacramento*, only as it is
either

either offered to God by the Sacrifice, or given to Communicants by the Sacrament of Mass: but that nevertheless he continues to be at the right hand of his Father, both in the possession of a most glorious life and strength, and above all Injuries. I do not here dispute, whether the same Body, which is at the right hand of God, can at the same moment of time, be here beneath upon an Altar: Nor whether the same Body, which here at *Durham* is lifted up, to be adored, by one Priest, may at *London* at the same time be thrown into the fire by another to stop the flame; or delivered in the *Holy Land* into the hands of a *Sultan*, for the security of his money: Nor whether twenty consecrated wafers, whereof one is danced about among Witches, another at the same time is devoutly carried to a dying man, another hath some other fate, &c. in twenty several places, can contain one and the same man; as if you would fancy that twenty or forty shells can contain all severally, one and the same little oyster; I answer in one word to what is said; that the glorious Saviour, who sits at the right hand of his Father, and there sees and governs all things both in Heaven and Earth, is Christ, the great and eternal God: And if you suppose him to be with his Body and Soul, in the Sacrament, and as being there, not to be able either to help himself or others; certainly as being there, and as being such, you make him a perfect *Idoll*. For of these two manners of being, to wit, the *Sacramental* in a wafer, and the *Natural* in Heaven, which they do presuppose to be, so equally both real and

independent the one from the other, that Christ is pretended to be both as really and as absolutely in the wafer, as in Heaven; his natural and glorious presence in Heaven doth not impede his desolate presence in the wafer. Here he lies still as destitute of all actual use of life, and strength under the hands of a Roman, as if he was not there with his Father. *Christ* reigning among and above all Angels, doth not rescue the poor ^h *Captive*, whom a Turkish *Sultan* carries away: nor the poor wretch, whom ⁱ a flie can as easily swallow, as it can drink: nor a pitifuller creature, ^k that did hang about the beard of rude untrimmed lay-men, before strict order had been given, that they should take the Sacrament but in one kind. *Concomitancy*, or *Identity* of one Body in thousand places, and such other, pretty *Toyes*, that Mass Priests must call to their help, do no more rescue Christ from being in the guts of twenty butter-flies, for all his being among Angels, than this being of his among Angels, is, as they say, hindred by his being in the guts of butter-flies. If these and other like passages are as real, as they are pretended to be; Roman Priests, who offer to bring the blessed Saviour to such streights, are as bad as *Typhon* himself, and all his brothers, the *Giants*, who forced all the Gods of those times, to hide themselves in *Crocodiles*: and their Consecrations at Mass may go beyond the cruelty of all enchantments known any w her.

But if nothing of all this be true, if the whole theory of the Roman Mass, be a long dream of

^h *Joanis f. p. i. Missal. Rom. De defect. Par. Si Musca. & Joh. Gerson. de Com. sub utraq; pag. 102. Periculum in longis Barbis Laicorum.*

groundles impossibilities, there neither is, nor ever was, *Pagan* Idolatry like the *Roman*, as even Jesuites sometimes ¹ confess. And those heathen, who worshipped senseles stocks, and stones, can say a great deal more for themselves, than they who worship a consecrated wafer. For they who worship'd wood and stone, as once most part of the world did; or *Rams*, and *Hawks*, and *Snakes*, as the inhabitants of *Egypt* did; they were hereto perswaded in consideration of somewhat else, greater than any thing that could be contained in them. Among the Idolaters of all Ages, except only the *Manichees*, whom *S. Augustin* ^m makes worse than Pagans: because these worshipped alwaies something, that was, though 'twas not God; and those adored meer Fictions (namely Christs hanging on tops of trees) which neither were Gods, nor any thing else: Except these *Manichees*, I say, the whole Vatican in all its antient Manuscripts cannot find one Pagan example, that ever adored, as the true direct object of Devotion, such a small senseles ungodlike substance, as is contained in a wafer.

Against this, the last refuge of Roman Catholics, is to defend themselves, by pleading *good Intention*, & say they directly worship, what is contained in this wafer, because they take it for their Saviour. So might they plead, who worshipped the *Sun*, and *Moon*, (common Idols of ancient times,) for they would not have look'd up twice towards them, as upon objects of supream worship, if they had not thought them to be true Gods. And in this case, the *Pagan* hath this advantage for his ex-

¹ *Coster. Enchirid. de Euchar. c. 8. Par. Decima, pag. 301. Edit. Colon. Agraph. 1587.* ^m *Augustin, contra Faustum l. 20. c. 9.*

cuse; that he can see in the *splendor, motion, and influences* of these great and noble bodies, more probabilities to betoken a God, and so both to deceive, and defend himself, than the *Roman* can ever perceive in a *wafer*. In other cases, I ingenuously confess, the *Pagan* may have the worse; because in thinking to serve a God, they commonly served a *Devil*: whereas the *Roman* serves but a *wafer*. But in this, they are both alike, that both worship a meer *creature* instead of the blessed *Creator*: and that neither *ignorance*, nor good *Intention* can excuse their *Idolatry*. Otherwise, if that ignorance, which commonly misguides *Intentions*, and causes all *Idolatry*, could excuse it also in any considerable measure, there would be found no damnable *Idolater* in the whole world, if he hath a Religion, and hath not made himself guilty before of the sin against the Holy Ghost: a rare sin in the world, whereas *Idolatry* is common. For it is hard to find any one *Pagan*, who will confess, that he ever adored his base *Idols*, without this good intention, of adoring what he thought a *God*.

The truth is; there may happen mistakes, which good intentions will in some measure expiate: as either when error cannot be avoided, what *application* or *care* soever a man will use to prevent it: or when sometimes the suddenness of the thing prevents all application & care. Thus far one may pardon that devout woman, *John* 20. 15. who at the first encounter took Christ for a Gardiner. And that blessed Apostle, *Revel.* 22. 8. who, being dazled & overcome with glorious apparitions, worshipped an Angel, thinking he had bin the Saviour. But there

there are some other mistakes, which might have bin, either prevented at the first, or corrected and restrained in the progress, if there had bin no want of honest endeavour about the knowing of the truth. Thus a foolish woman may take one in the dark for her Husband, whom, if she had had but the patience to hear him speak, she might forthwith have known to be no other than her Neighbour. And thus millions of men receive into their hearts the first Religion which their Countreys afford, which upon better enquiry, if they would have bin at that trouble, they might have found to be no better than *prophanes*. All such *mistakes* argue a vice within the heart, namely *stupidity*, & wilful *unconcernedness* about holy & unholy things, which sometimes is as inexcusable, as the very *sin* which they cause. Who can excuse a *Pharisee*, for throwing stones (although *ignorantly*, and upon that ignorance out of great *Zeal*, Act. 3. 17.) at *Iesus*, when so many Prophets and more Miracles, if they would have examined them, proclaimed openly he was the *Christ*? Who can excuse either an *Egyptian*, if he take a *Leek* for his *God*: or a *Roman*, if he take what he *eats*, and sometimes * *spues*, for a glorious *Saviour*; when his *Faith*, his *Reason*, and all his *Senses* do bid him to take it for bread? And if he cannot yet discern it with all these helps, the very Birds and Flies, that feed on it, will help him out of his error (as say holy Fathers, ⁿ who used to laugh at such heathenish follies) & teach him better, what this God is.

* *Missal, Rom. de Defect. &c. c. 10. n. 14. Si Sacerdos evomat. n Minus in Octav. Quanta de Diu, &c.* The very Rats and Bats know better than you, (Pagans) that your Gods have neither sense nor knowledge: for they sit upon them, and would, if you did not fright them away, nest in their mouths. *Edm. Oxon. 1631. p. 7.*

As

As for the sincere intention here pretended, it is altogether inconsistent with such mistakes: there is no honest intention in that woman, who in the dark ventures her self with every one promiscuously as her *Husband*: nor in that blind worshipper, who rather than to examine truth, will take stone, bread, brass, wood, or any thing else for his *Saviour*. It being certain, that an earnest and true intention in a woman, of dealing faithfully with her husband; or in a worshipper of applying his heart to none but to the true and living Lord, would permit no room for such mistakes.

The Roman Church hath at this day two most special objects for the choicest Devotions; the *B. Virgin*, and the *Sacrament*. After that, Catholicks have bestowed on Her all expressions of Faith and Adoration, that *David* could bestow on God, they excuse themselves from Idolatry by their acknowledging that the Blessed Virgin is a creature and not a God: as if a woman surprised in bed with her neighbour, should cry out, it is not adultery, because she knows she doth not lie with her husband. And when they bestow upon a consecrated wafer, the same direct and terminated Adoration, which is due to Christ, they hope they will be excused from plain Idolatry by good intention and ignorance, because forsooth they would not have worshipped a silly

* *S. August. in Psal. 113. Quanto magis, &c.* It were better for you (Pagans) to worship Snakes, and other Beasts, that understand your Gods better than you do, &c. *Theodore. Psalm. 113. εὐτελέστεροι τοῦ νου, &c.* These heathenish Gods are not only viler than the Artificers who made them, but also than the smallest vermins, &c. *S. Athanas. orat. cont. Gent. ἵνα προσκυνοῦντες, &c.* They are not ashamed to adore as Gods such stones as they tread under their feet, and sensible and rational worshippers will fall down, and pray before things destitute of all use of sense and reason, &c.

wafer, if they had known it to be but a *wafer*. So chuse whether of the two you please, either knowing or not knowing will justify these worshippers: and the Harlot between knowledge and ignorance, like a Rat running to and fro between joint stools, shall never be taken in her sin.

In the mean time, whatever they know or know not, this is certain and unanswerable, that if by their consecration they reduce the Blessed Saviour to that pitiful condition of being enclosed in a *wafer*, and thereunder being exposed to all the dishonours that attend such a pitiful condition, their *Mass* is a detestable *Tragedy*, and themselves most cruel *Actors*. And if their *Consecration* hath no such real effects, but consecrated *Bread* is still bread; then what can their worshipping of this wafer be else, than such a compleat *Idolatry*, as the whole World hath not the like? but I return to the Sacrifice.

C H A P. IX.

*Concerning Altar and Miracles necessary to the
Mass Priest in his Sacrifice,*

MASS, as it is already said, cannot be such a real Sacrifice, as it is pretended to be, without *Priest*, and an *Altar*.

As for *Altars*, good care hath bin taken, that they should be right and compleat. It is ordered
they

they be made of ^a stone: otherwise if they were of wood, such as the Apostles once ^b had theirs; they ^d could not be *anointed*, they must be all of one piece, not of two, shutting like a Book, or joyned one to another. They must be *anointed* with what they call *Chrisma*, and washed and sprinkled with *holy Water*. For this *sprinkling* is likely ^c to procure remission of venial sins. They must be consecrated by a Bishop; unless it be in remote Countreys, where by a most special priviledge, Jesuites may perform that Office. The Prayers at this Consecration come to no less than to bringing down ^f the *Holy Ghost* upon these stones. Upon these Altars must there be Wax-candles ^g burning night and day; for without these it were ^h a mortal sin to say a Mass: and under them *Bones* of dead *Saints*, or in default thereof, as some think ^k the very *Body* of *Christ*, must be buried or deposited as a *Relick*. I lay aside many lesser formalities, as the seven *Circumcisions*, the five *Crosses*, &c. which for ail that are conceived to be extremely necessary. For, says *Suarez*, it were a ^l mortal sin to celebrate the Sacrifice upon an Altar not consecrated after this manner: since by this Consecration Altars ^m receive a *Spiritual* vertue, which make them fit for *Gods service*.

All these things are easy to be had. The greater difficulty might be to find out such extraordinary *Indulgences*, as may both draw much People to

^a Decret. Evarist. Tom. 1. Concil. ^b Suarez Disp. 81. Sect. 5. Par. Dicendum. ^c Gratian. de Consecrat. Dist. 1. Altaria. ^d Sylvester in Summa verb. Altar. Thomas. 3. p. q. 83. a. 3. Ad tertium. ^e Vasquez. Disp. 233. c. 2. ^f Pontifical. Rom. de Consecrat. Altaris. ^g Palud. Durand. &c. D. 13. ^h Becan. de Moral. Miss. q. 7. Par. Secunda Conclusio. ⁱ Durant. Rational. l. 1. c. 7. pag. 15. ^j Suarez, Disp. 81. sect. 5. Par. In tertia. ^k Thomas. 3. p. q. 83. Art. 3. Ad tertium.

Mass, and capacitate the Altar to raise the Sacrifice of Christ offered thereon, to some considerable rate, about its ordinary value.

But the manifest difficulty of all, is to get such a Priest, as may be well qualified for the great work which he undertakes. This great work is, to get within his reach the Body of Christ from Heaven: and in order to this reaching; to work in five words, more Miracles than either *Moses* or *Elisba*, or any other Saint, unless it be *S. Dominick* and *S. Francis*, ever did in his whole life.

At his saying these few Latin words, *Hoc est enim Corpus meum*, if he will but mind what he says (for without this intention, there is nothing done) 1. The substance of as many *Waser cakes* as can be well laid on the Altar, is destroyed in a moment. And what you see remaining of them, is no more than an empty figure, a white colour, and such other hollow shadows. 2. These Shadows and Figures, after they have lost their substance, which was their only seat & support, must against their own nature, subsist without it, and by themselves. The whole world affords nothing like. For the *Apples* found about *Sodom*, that *S. Augustine* makes mention of, have some ashes or soot within, which supports their cheating colour. And those *Tuns*, which, as some say, a kind of Thunder will waste within, and spare without, have still a dry hardned substance, that maintains their outward Figure. The very *Phantasmes*, such as the *Disciples* being affrighted once thought they saw, though destitute of *Flesh* and *Bones*, yet have some kind of vapour, or condensed air, that gives ground to their appearance. But these

* *August. de Civ. l. 21. c. 5.*

Mass Accidents have not so much as the ordinary Air to hang upon. The *whiteness* and *roundness*, and *taste* and *dryness* of these consecrated wafers remain when the white, round, insipid, dry wafers are destroyed; just as if you can imagine all the Stories and Antiquities of the *Vatican Library*, fluttering still about the Walls, after all the Books that contain'd them, are gone and decayed. Such a continual and prodigious Miracle, never heard of before *Transubstantiation*, must at every *Mass* save and keep these white, round, dry *Nothings*.

3. A third *Miracle* must fetch down, and then pack up, a proper and well proportioned *Body*, within every one of those little rooms, which the wafers substance thus destroyed hath left empty. An huge *Camel* passing through the eye of a fine *needle*; or a *Giant* hiding himself under a nut-shell, would be twenty times less wonderful.

4. A fourth *Miracle* must make this *Body* lye, sit, or stand, or however be in twenty thousand several places at the same time: and teach the *Angel* better *Logick*, than that he made use of, *Matt. 28.*
6. to conclude, that *Christ* was not in the *Sepulchre*, because he was gone to *Galilee*; for by vertue of this *Miracle*, *Christ* might be both in the *Sepulchre*, in *Galilee*, and in a thousand other most distant Countreys.

5. Four such other like these, are requisite to the Sacrifice of him under the other kind, that is, the *form of wine*. There are two more required sometimes for to create a new substance for *worms*, *vinegar*, and other things, whensoever they are engendred under the consecrated forms of Bread and Wine.

Wine. This corruption is found sometimes, as they say, under the *consecrated species*, to conceal this great Mystery, and to keep up the worth of their merit, who believe it; for if nothing were produced when these Species are corrupted, that one experiment would discover *Transubstantiation*: and it were no *Faith* to believe a thing that were thus *seen*. Therefore to this holy purpose ^o wise Catholicks will allow new Miracles, to make worms and vinegar, when the *consecrated species* are kept too long, or to make ashes when they are burnt: or to make new Bread and new Wine in their behalf, who either ^p out of infidelity, will try whether there be any substance under these shows, or out of gluttony will eat and drink so much of them, that ³ their Bellies shall swell, and their Brains turn. But let the *Priest* eat and drink of these never so soberly and sparingly, yet must they turn in his stomach into something, ^r that falls into the draught, and that is not created without some of these Miracles which attend constantly the work of Transubstantiation: in which case the Miracles are bestowed towards Chamber-pots and close-Stools.

Whoſoever will be counted for a true Roman Priest, must have all these Miracles, especially the 8. former, at his command; which certainly is a power above the condition of any Man in two respects. 1. The *stupendousness* of the work. And 2. the familiar *Use* of it.

1. The *stupendousness* of the work. For we hear of *Moses*, that he divided the red Sea once: of *Elijah*,

^o Scotus 4. Sent. d. 12. q. 6. Par. Dico ergo. Gabr. Biel. in Can. lect. 45. F. Durand. in 4. Dist. 12. q. 2. nu. 10. p Waldens. tom. 2. q. 62. q Gabr. Vaq. tom. 3. in Part. 3. Aquinatis. Dist. 195. c. 4. nu. 43. Vasquez ibid. nu. 40.

that

that he brought down fire from Heaven twice or thrice : of *Josuah*, that once he made the Sun and Moon stand : But of any Prophet, or Apostle, whose Miracles could go higher, even to the very Throne of *God* the Father, where *Christ* doth sit, yet not so safe, but that a Roman Priest may get him down, and dispose of him at his pleasure when he hath him, this is a feat indeed, that never had a *precedent*, nor I think, a *being* since the foundation of this World.

2. I say secondly, the frequent and familiar use of these stupendous Miracles ; for when *Moses* and the Prophets wrought their Miracles, it was not by any *habitual inherent Gift*, which they might exercise when they would : but then onely, when that Almighty Spirit of *God*, who gave them the power, moved them for that time to use it. Hence it is that *Elishah*, living among many *Lepers*, never cured but one *Naaman* : *Peter* raised but few from the dead, and *Paul* with his gift of healing left his dearest Companions, *Trophimus* and *Timotheus*, the one dangerously sick at *Miletum*. 2. *Tim.* 4. 20. the other struggling with the pains of an ill stomach at *Ephesus*. 1. *Tim.* 5. 23. Whereas a Roman Priest must by all means be as ready at his Miracles, as at his *Mass*. If any of his Parish be dead, or sick ; if a Traveller will part earlyer out of the Inn, then the ordinary time of Service ; if an *Ox*, or a *Horse*, yea even a *Hen* do not thrive in the Neighbourhood, presently *Masses* will be called for : and all these Miracles must be at hand, for the preservation of these poor Cattle. So that ordinarily one Priest shall spend more Miracles upon such trivial exigencies, for the behalf of his Parish in half a year,

¹ *Guil. Alan. de Sacrif. c. 32.*

then

then S. *Peter* and S. *Paul* ever wrought throughout all the world in their whole life.

To make these strange things more credible, it avails nothing, to say, that this Countrey Priest works no Miracles, but by the power of our Saviour, who, as they say, is at every Mass the Chief Priest, and the Roman Priest his servants For *Moses*, and *Peter*, and *Paul* were but servants also, in all the Miracles they did. Only here is the difference, which makes the great absurdity; that God did inspire *Moses* to lift up his Rod, *Josuah* to speak to the Sun; and *Peter* and *Paul* to bless, and curse, whensoever he was pleased to work Miracles: whereas the Mass Priest, I suppose, waits for no such inspiration to do his work, contrarywise Christ is conceived to be always ready for this officer, whensoever he will but open his mouth to say five words.

And though this *Substitute* were a mortal ^r desperate sinner, an ^u Excommunicated and ^x Degraded person, or even a ^y Magician; his Sacrificing Character is held so strong, that the Consecration and Miracles of his Master must still go on. In so much that if the Priest will meddle with Magical Arts, and intend this business of his, besides that of his proper Office; he can make himself as sure of his pretended Masters assistance, in the Transubstantiating of his wafers, as of his true Masters Inchantment, in quenching the fire with them, or turning them into an ^z Armour, which no sword or bullet shall pierce. And whereas some-

^r Franc. Suarez in 3. part. Aquinat. Diss. 77. sect. 2. Par. Secundus sensus. ^u Thomas part. 3. q. 82. a. 7. Par. Respondeo. ^x Thomas ibid. a. 8. Par. Resp. dicendum. ^y Thom. q. 74. a. 2. Ad secundum. ^z Senbert. Pract. l. 5. part. 4. c. 24. De Impenetrabilibus.

times-

times it may ^a happen that Mass doth good to no body, in order of *impetrating*, which is the main end of ^b this Service; yet do they conceive Christ to be so punctual an observer of the time, when these *Officers* will speak *the words*, that though he will attend, neither the devout Prayes of the worshipper, nor any of those ends wherefore the Mass is sung or said: yet will he rather throw away all these Miracles, to no purpose, or, as in the case of black Magick, to ill purposes, then to disappoint the Mass Priest; who of his side makes no question, but, that what he says will be as powerfully and really brought to pass, as if Christ himself had said it: the Priest, though Sorcerer and degraded, being still united ^c to *Christ*, as they say, by his *Character*, and in those *Acting* ^d as *Christ* himself. In a word all these wonders do follow the Priest every day, whither soever he can carry a *consecrate stone*, that is as broad, as to hold up a little Cup, and a Patten. These wonders wait continually for the motion of his tongue, and the opening of his lips: And as soon as the last word of his speech is out of his mouth, presently these wonders deliver Christ, who hath wrought them, into his hand. Well may Rome wonder at *S. Augustine*, and take him for an ignorant man, who knew nothing that should amaze any body about the holy Sacraments. ^e *They may be honored*, says he, *as being holy, but not wondered at, as being marvellous.*

Then, when the Priest hath him in his wafer,

^a Durand. 4. D. 12. q. 4. Valquez Disp. 228. c. 3. Par. Verum enimvero. Suarez Disp. 79. sect. 1. Par. Fundamentum. Becan. de Sacrif. q. 12. Par. Dices, fundatur. ^b Bellarm. de Miss. l. 2. c. 4. Par. Tertia propositio. ^c Suarez in Thom. 3. p. 82. a. 7. ^d Id. Disp. 89. sect. 11. Par. Dico ergo primo. ^e S. August. de Trinit. l. 3. c. 10.

like a Corps in a winding sheet, first he he blesses him, and prays to God, that he may be as acceptable, as the Sacrifice of *Abel* was. Then he lifts him up over his head, that all the people may adore him. And because all this while the Priest is the superior, (otherwise he could not bestow a Sacerdotal blessing on him) and hath the advantage to dispose of this his *Victim*; if the Priest chance to be a discreet man, either he carries him abroad, to be adored in a publick Procession; or to be eaten by some dying man, or else he puts him *sub fidei custodia*, where no *Rat* or *spider* can come. But if he be *rash*, and careless, (as in all professions every one is not what he should be) then the *Victim* runs the hazard of going along, wheresoever *Thieves*, and *Witches* will drive. Now in conscience is this the *CHRIST* the Son of the living God, the only Saviour of the World, the God of Christians, and the Master of Angels: or a pittifull Roman Idoll, which *Rogues* and *Devils* do tofs about, and abuse so? Such Conceits, being shuffled among true Christian Myteries, might go near to tempt the truest and soundest Catholics, much more a number of unlearned and undiscerning men, to mistrust all, and at last to beleive nothing.

C H A P. X.

Concerning the Office and Order of Roman Priesthood.

TH E Priest being armed with these Miracles, proceeds to the *Act of Sacrifice*, *blessing* and *Consecrating*, what is to be sacrificed. This *Consecration* is none of Gods blessings, wherewith all creatures grow and prosper: since it either destroys or makes worse every kind of thing it lights upon. When it falls upon the Elements of *Bread* and *Wine*, it consumes clear away their whole *Substance*: And when it falls upon the Body of **CHRIST**, strips it clear (as to the use) of life, and strength. Thus **CHRIST** having lost all use of life, and the *Bread* and *Wine* all their substance, do joyne all upon equal terms, to make the compleat ^a *Sacrifice*.

This being done; the Priest bestows the other *Blessing* upon *Christ*. That ^b God the Father would be pleased to look propitiouſly upon it (that is his beloved Son thus sacrificed, and to accept of it, as once he accepted of the offering of his servant *Abel*, and of the sacrifice of our Patriarck *Abraham*, and of that holy and spotless *Victime*, which *Melchisedek* his High-Priest presented him. A very good prayer once, in the mouth and sense of ancient Fathers, and the behalf of the Offerings, which devout people

^a *Bellaam. de Miss. l. 1. c. 27. Par. Tertia propositio. Sarez Disp. 75. se. 1. Par. Dico tertio.* ^b *Miss. Rom. in Canone.*

in those days usually brought to the Lords Table. But as it is ever since the time of *Transubstantiation* used in behalf of Christ, it cannot be less then *blasphemy*.

These two *Blessings*, however bestow'd on Christ by one Man, must be dispensed by different *Capacities*; and no Priest can compass that essential part of his *Mass*, without acting *three Personages*.

As for this last *Blessing*, which compares Christs Sacrifice to the Rams and Lambs of Abel; the Priest gives it in his own ordinary Office. For every Priest, as *Priest*, by virtue of his *Character*, is Master of his own Victim; and in this capacity can both offer it, and bless it, according to the standing rule, *Hebr. 7. 7. Without all contradiction, (says the Apostle) the less is blessed of the better.* He speaks of that Blessing that is given by virtue of *Publick power*, as when *Melchisedek* blessed *Abraham*, and *Kings, Priests, and Prophets* bless any of the People. Thus far the Roman Priest is better then his own Master; and CHRIST, who, at his Passion, and in his grave, was made, at those moments, *a little lower then the Angels, Psal. 8.* is yet after his Resurrection, and his reigning above all *Angels*; made at every Mass in many respects much lower then any ordinary *Priest*.

As to the *Consecration*; here the Priest must seek for a *capacity* higher then his own, otherwise it were an untruth in him to say, *This is my Body*; when 'tis not his, but *Christs*. Therefore he saith it as Christs *Legat*. But because a *Legat*, or an *Ambassador*, is not by his office sufficiently capacitated, to call those things his *own*, which are his *Masters*; (for neither *Spanish* nor *French* Em-

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bassadours will call *Navarre* or *Catalonia* their Kingdoms; nor the Spanish or French *Queens*, their Wives:) therefore he is forced to take upon him another *part*, like a *Player* (says 'learned *Vasquez*) upon a stage : and to invest himself with the very habit and shape of *Christ*, when he is uttering the *five words*, that do invest and wrap up *Christ* within the habit and shape of Bread.

These words being said , he then stops short; and either he passes over the words following , or lays aside the Person , he had assumed : For the next words *Do this* , &c. are the *Part* which the *Bishop* must act, whensoever he gives *holy Orders*: and if the *Priest* should say them on still in the same person of *Christ*, all the Communicants would come very near to be Priests. Therefore to avoid all danger , it is safer to stop at these words , and to proceed immediately to the *Consecrating* of the Wine. Where the Priest doth appear again for a while under the shape of an *Historian* , relating merely what Christ did , in the words *Simili modo*, that is, *in like manner after supper taking the Cup*, &c. Then as soon as he is at the *Benedixit* ; that is, *He blessed it* : he makes the sign of the Cross, which I think he doth under the habit of a *Priest* : But before he delivers the following words, *Drink ye all of this* ; he must by all means leave it off , and return to his *Historians part* ; for the *Priestly* would bring lay-men into danger of being forced to receive the Communion, as they did in antient times, under both kinds. Immediately after , at the sound of these words, *Hic enim est* , &c. that is, *This is the Cup* , &c. Christs *Legat* , or the *Mystical Christ*

• *Vasquez Diss. 200. c. 1. Par. Alii vero censent.*

appears

appears, till he come to the Prayer, *Unde & memores*, &c. which he can say upon his own account. Such a diversity, and such both frequent and sudden changes of persons, upon any other stages than a Mass Altar, would certainly confound and puzzle the best play. Nevertheless Schoolmen and Priests are so admirably beaten to it, that if you beleive them, they can presently find out among all these shiftings, a plain and ready literal sense of Christs words, to prove their Mass.

Therefore that they may clear this *Mystery*, and unshuffle it into some order; they distinguish two *Priests* at one *Mass*; the first and chief, is *Christ* himself: who as being in Heaven, offers himself as being on Earth. The second is the *Roman Priest*, who offers him also as his *under officer* and Instrument. But this, I fear, is to make darkness to be darker: and to heap up one confusion upon another. For, that Christ being in *Heaven*, is the *chief* to offer himself properly and actually, as being on Earth; is a point of Scholastical Divinity so abstruse, that many of their best Doctors cannot beleive it. For to pass over this incredible absurdity, that our Saviour *Christ* from above reaching down as low as the Earth, here finds his body on an *Altar*, whence he takes it up again and offers it to his Father; (for Roman Catholick stomachs sometimes must digest as hard meat as this :) Doth *Christ* himself sing, or say *Mass*, which properly is his Sacrifice? Doth he consecrate his own Body? and according to those best Divines *Bellarmin*, &c. who think that this Sacrifice is prin-

^d Anton. de Corduba l. 1. q. 3. Gab. Biel. Lect. 26. Vasquez disp. 225. c.
^e Bellarm. de Miss. l. 1. c. 27. Par. Septima propositio.

cipally consummated, when it is eaten by the Priest; is our Saviour Christ, at every Mass, the chief eater of his own flesh?

To this *Bellarmin* can say nothing, but that 'tis true, says he, ^f *Christ doth not eat himself immediately. Nevertheless one may say, that he doth eat himself at Mass: because he gives himself, (to the Roman Priest) to be eaten, just in the same manner, as in the Cross Christ really sacrificed himself, because he delivered himself to be slain although he did not slay himself.* So far must these able men run out beyond their wits, where they undertake to defend Mass. If you admit of this answer; here Roman Priests officiate at their Altar, as Roman Souldiers did at the Cross: and as these had *spears*, so those have teeth to tear Christs flesh. A new Priestly Order indeed, which neither *Melchisedek*, nor *Aaron* had. But as Christ had nothing to do with these villains, who murdered him: so hath he not any concern with those, who, for as much as in them lyes, go about to eat him up, as if he were really murdered.

Some of them go so far, as to say, that ^g *Christ* offers himself actually, all the time he lyes within the wafer: and, that by this actual oblation, he is continually appeasing his Father. It seems these men will give an account of what Christ doth all the while he is kept in his *Pix*, which often is three or four days. The *Turk* kept him once there so long, till he was paid off his money; and the Priests should do well upon this score to keep him, as long as the Consecrated accidents can both keep him,

^f *Ibid. Par. Quod autem. g Apud Vassq. Disp. 225. c. 3. Par. Recor-
norts.*

and themselves, since he bestows his time so well. But it is a most simple thing either to ask or to answer what he doth, when it is confessed by all Roman Catholicks that he doth nothing.

Therefore others being ashamed of this folly, dare^h not say, that Christ offers any otherwise, but because he hath instituted, and approved of the Sacrifice. But laying aside this *instituting* and *approving* (whereof hereafter) to *institute* is not to *offer*. These two different *Acts* are belonging to two quite different *Powers*, that to the *Priest*, and this to *God*. And as no Priest can be the Author or Instituter of his own Order; for no man takes this honour unto himself, *Hebr.* 5. 4. neither is he of his *Sacrifice*: *God* alone is that, and not the Priest. This is so true, that when *Christ* was pleased to be a *Priest*, and to offer himself a Sacrifice, he would do nothing at all, but as he had received the commandment of his Father. *Joh.* 15. 10.

Othersⁱ will have *Christ* to be the Chief *Priest* upon another kind of ground, because his *Humane Nature* is to him a living and joint Instrument of the *Transubstantiation*, wherein consists his Sacrifice. I will not stir the bottom of this Puddle, for fear of raising out of it more stink then truth. But yet suppose that Transubstantiation, and all Miracles that are supposed to attend it, have a being in this World: Suppose likewise that Christ, as *Man*, is the efficient cause of all these; so is *God* too, as *God*, who for all this cannot be thought to be a *Priest*. Some of their best Scholars^k will acknowledge sometimes, when this truth concerns them not

^h Vasquez *ibid.* c. 3. Corduba l. 1. q. 3. i Suarez *Disp.* 77. Sect. 1. *Bar.* Tertio consider. ^k *Id.* *ibid.*

much, that to produce the thing which is to be sacrificed, and to *sacrifice* it, are distinct *Acts*, and do require distinct *capacities*. For example, he that sets the Pine-Tree, and afterwards makes of it an Image, is not the man who can consecrate it: nor are *Bezaleel*, and *Aholiab* fit men to sanctify and anoint the *Tabernacle*, although they were fit men to build it. To come nearer to this purpose, the Countrey Men, that had brought up the Rams, or the Levites that, it may be, had tyed them to the Altar, had not the *Character* or *Unction* of *Aaron* to offer them. And if instead of ten *Miracles*, the Mass Priests had so many *Angels*, able and willing at their five words to lay down *Christ*; yet should not all these *Angels* by so doing become *High Priests*. Those need not alwaies to be *Priests*, who carry the Pope to *S. Peters*, or heave him up on the Altar, there to sit and to be adored solemnly in the very Seat of their *God*. 2. *Thess.* 2. 4. Nor doth His Holiness become an Oblation by sitting in that place, where Heave-offerings are presented.

The reason is, that besides the natural, whether *strength* or *Efficiency*, for bringing and slaying *Victims*, which is common to a *Butcher*: and besides the civil right and power, for the disposing of these *Victims*, which is common to any *Master*; the Priestly and sacrificing *Act* requires and includes essentially a double *moral and sacred capacity*; the one upon his *Victim*, that the Priest may fit and consecrate it for the Altar: the other toward *God*, that he may so far have credit, as both to intercede, and to procure acceptation in behalf of this *Victim*.

The first Capacity of preparing and dedicating *Sacrifices*, is grounded upon that *Dominion* and disposal,

posal, which Priests must have over all things they offer. Hence it is, that before *Aaron* there was no Priest to a *Nation*, but the *King*: nor to a *Family*, but the *Father*; and after him the eldest Son. And since *Aaron*, it is well known what sway the High-Priests, and Priests had, from their beginning to their end, in the Common-wealth of *Israel*.

The second is grounded upon their *Inauguration*, which invested them with this *Privilege*, that what soever they duely offered, was made Holy: and whatsoever they lawfully recommended, was both acceptable, and most commonly accepted. Hence it is, that as the best *Frankincense* yielded but smoke, unless it was burnt by that fire which was fallen from *Heaven*, and kept safe upon the Altar: so were the fattest *Sacrifices* counted for no better than common *Flesh*, unless they were offered by a consecrated Officer, that is a *Priest*.

Hereupon the Church of *Rome* doth what she can, to attain to these Privileges; 1. by consecrating their *Altars*, and praying, ¹ that the *Holy Ghost* (which is a bold expression) may fall down upon the stone, and sprinkle it with eternal ^m light, &c.

2. By anointing the hands of Mass Priests, ⁿ That through the virtue of this *Anointing*, all that may be blessed, which he shall bless; And all consecrated and sanctified, which he shall consecrate and sanctify. 3. By the conferring of power to offer *Sacrifice to God*. These and other like ceremonies may peradventure promise somewhat towards consecrating the Elements, and raising them from their common to a blessed *Sacramental use*: as likewise towards con-

¹ Pontifical. Rom. de Consecr. Altar. portat. fol. 145. ^m Ibid. fol. 147.
ⁿ pag. 3:7. edit. Rom. 1611. ⁿ Pontific. Rom. de Ordin. Presbyt. f. 22.

secrating the *Gifts* and *Offerings* of the People, and commending them by Prayers and Intercessions to God. Thus far the Ministers of Christ are allowed to exercise a Sacerdotal Function. But what is all this towards the reall *sacrificing* of *Christ*, which Mass Priests are pleased to pretend unto? First is their Character, I mean that of their *Ordination* (for I mean no *magical Art*) so powerful, as to bring down the *Lord of Glory* under their dominion and disposal, without which they are not capacitated to offer him? Secondly, are their hands by being oyled, enabled in any degree to *consecrate*, that is, to raise the Body and Blood of Christ to a more elevated and sacred condition and use, then is that he hath in *Heaven*? Is there in our *Saviour* any thing, that may be called common at the right hand of his Father, which may become more holy by the hand, and upon the Altar of a Roman Priest? Thirdly, is the beloved Son of *God* any where in the World so great a Stranger to his *Father*, as to have need of any Intercessour to present him, and pray for him to God to look favourably on his own Son?

Cardinal *Bellarmin* * and others try to save all, by alledging the *Suffragans* and *Vicars*, and *Legats*, which Christ hath in all his Offices. I confess that in every Office, as it is exercised towards Men, Christ hath under him his *Ministers*; for he hath *Angels* and *Princes* as he is *King*: he hath *Pastors* and *Teachers* under him, as he is *Prophet*: and he hath *Priests* also to bless, and to absolve Men, and to dispense among them his Mysteries, as he is *High Priest*. But this is the blind oversight; all these Legats, Priests, Pastours, Princes and Angels, are

* *Bellarmin. de Missa l. 1. c. 25. Par. Quod autem attinet.*

employed

employed from Christ to Men abroad on Earth, where he neither is, nor appears visibly: they are not sent from him to his Father, to whom he is more then visibly present; and from whom these Deputies and Officers, of what order soever they be, even the most glorious Archangels are, in comparison of him, absent. Now the *Priests* in question are brought in to serve Christ, not towards Men, but towards God. Every *Priest*, says the Apostle, *Hebr. 5. 1. taken from among Men, is ordained for Men in things that pertain unto God.* It were therefore a strange revolution, if whereas all true worshippers, and among them *Melchisedek, Aaron, &c.* as religious votaries and pious *Priests* heretofore, made all their addresses to God by the mediation of Christ: Now Christ should be driven to this pass, as to be presented to God by the mediation of his own worshippers and *Priests*. The *Sons* and *Favorites* of *Kings*, may and must have *Officers* abroad, to dispatch affairs among their *Vassals* in the Country: But neither these *Officers*, nor these *Vassals*, are likely, specially when remote from Court, and sometimes as far from favour, to mediate between these Royall Persons and their Fathers. Once indeed *Absalom* made use of *Joab*, to help him to be reconciled with his Father, but it was onely for that time, that *Absalom* was in *Banishment*, and *Joab* in the *Kings bosom*. When Christ had once in a manner worse banished himself out of Heaven for our sins, then *Absalom* had done from his Fathers presence by his Rebellion; yet did he offer his Soul and Body and Blood in Sacrifice, without any intervention of Saints or Angels: and now when this same blessed Saviour is immediately next to his Father,

ther, must he take *Vicars* and *Suffragans*, creatures alwaies far from the Throne; sometimes farther from the Grace of God, to help this same Sacrifice, by the credit of their Office, and by the strength of their own Intercession? *Christ is able*, says the Apostle, Hebr. 7. 25. *to save men to the uttermost, who come unto God by him*: as for himself he must daily at *Mass*, if you beleive Roman Catholicks, come and be presented by their Priests. Thus men, thinking to honour themselves, will dishonour their own *Saviour* both before *God* and before *Men*. Before *men*, they wrap him about with a white Wafer, as once they did with a red Coat, that all the World may cry out upon him again, *this is the King of the Jews*, and the great God of Christians. Before *God*, two manner of waies. By throwing upon him *Satisfactions* of Monks, *Priviledged Altars*, and *Indulgences*, as if he had need of them to raise up higher the value of his infinite Oblation; and by surrounding him with a million of *Mass Priests* to present him, as if he wanted favour with his own Father. Thus men, when they will forsake plain *Scripture*, are often times given over to forsake all *Sense* and *Reason*. And so much concerning the *Office* and *Function* of Roman Priests. What more they pretend to, as concerning their Order of Priesthood, is not better.

C H A P. XI.

Upon what Ground Mass Priests dare pretend to a Priesthood after the Order of Melchisedek.

ALL Scripture Priests are reduced to these two Orders, one of *Aaron*, and the other of *Melchisedek*. *Aaron* with all the Priests and Sacrifices after his Order, were excellent Figures and representations of **JESUS-CHRIST**. For there all men could see in the violent death of the Victims destroyed and burnt to ashes, what kind and degree of Reward sin will deserve at the hands of Divine Justice; and in the transferring of this punishment from the sinner, who deserved it, upon the Victim, that without deserving it suffered it, Men and Angels could likewise discern the great mercies of God, in not imputing to Men their Trespases, but laying them on a Sacrifice, that was to satisfy Justice for them. Hence come these expressions of *Forgiveness*. 2. Sam. 12. 13. *The Lord*, says the Prophet *Nathan*, *hath put away*, or rather after the Hebrew * *hath made thy sin to pass over*. To which is correlative this other expression of *Isaiah* 53. 6. *The Lord hath laid, or made the Iniquities of us all to * meet upon him*. That is, when God in his Mercy puts away Punishment from sinners, he transfers it and makes it pass upon the Sacrifice, that suffers it:

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for them. Thus far went the *Order of Aaron*, towards representing our *Redemption by Christ*.

But because the condition both of *Aaron* and of his Order was unavoidably attended, as well in their Persons as in their Office, with such circumstances of *weakness* and *mortality*, as did rather overshadow then express the excellency of that blessed Saviour, either in his eternal *Nature*, or in the strength of his eternal *Sacrifice*; God in his infinite Wisdome was pleased, besides *Aaron*, to bring in *Melchisedek*, and to set him out with such Colours, that could represent both the Saviour and his Salvation in a higher and more eminent manner. For example, in the Order of *Aaron*, the High Priest, with his best Robes, appears not better then a meer mortal man, whose beginning and end, birth and death, are as commonly known as his life: his Sacrifices are but Beasts, which in no reason can make amends for the sins of their own Masters. And moreover these satisfactions were but temporary and short, some for a day, some for a month, the best of them were but for a year; which being ended, these temporary *Sacrifices* and *atonements* were to be reiterated, as if nothing had been done before.

Here then appears a nobler representation, both of what *Christ* is in his *Nature*, and of what he was to do by his *Office*.

1. Among all great Persons, whose Birth and Death are as punctually recorded, as their very life, in Scripture, comes in a Priest higher and greater then they all. His life and dignity stands ^a on record, *Genes.* 14. 19. 20. And though undoubtedly

^a Thus I take the Apostles meaning, *κατεργασμένος ἐν ζῇ*. That is of whom it is recorded, that he liveth. *Heb.* 7. 8.

he was mortal, yet there is no more mention made either of Father and Son, predecessor and successor in his *Office*, or of beginning and end in his *life*, than if he had bin eternal. And by this means he represented as well as it was possible (for such great things cannot be represented otherwise than negatively) the everlasting both Nature and Priesthood of *Christ*.

2. Whereas *Aaron* and other Priests of that Order, appear commonly in Scripture about their *Altars*, and among their *Victims*, that is, with some mention made of Sacrifices, and other things which do belong to their Office; *Melchisedek* alone comes in with this glorious and Sacerdotal Character, as being *Priest of the most High God*. *Gen. 14*. But if you desire to know what Sacrifices he comes to offer, you shall find about *Melchisedek* no Victim, that he can offer, unless he offer his own Body. And by this was represented what the Apostle insists upon, as specifical to *Christ's* Priesthood, that *He came not with the Blood of Goats, &c. but by his own Blood*, *Heb. 9. 12.* and *by the Sacrifice of Himself*, *Heb. 9. 26. &c.*

3. Neither is there any mention or appearance of an *Altar*, which is a thing most requisite both to offer and to sanctifie Sacrifices. Thus *Melchisedek* was in figure what *Christ* at his Passion was in most real Truth, *Priest*, *Altar*, and *Oblation*. Which the Apostle alludes unto, *Heb. 9. 14. How much more shall the Blood of Christ, who through the Eternal Spirit offered himself to God, &c.* In which words *Christ* is the Priest, his *Blood* is the Sacrifice, and his *Eternal Spirit* is the Altar, that both raised up on high, and sanctified this precious Oblation, above all
what

what either the Blood of all Men, or the suffering of all Angels could have bin worth. Otherwise, as the blood of bulls and goats, was to mean a Sacrifice, for this Sovereign King and Priest to offer : and any other hands, but of Christ, too prophane to offer up the blood of Christ : so certainly neither marble, nor gold, nor any such gross earthly matter could have been holy enough to receive, and to support that most precious Effusion. Christ's Eternal Spirit was the only decent *Altar*, to lift it up to God, and to sanctifie this Sacred Gift. So whatever both the Fathers, and we, say sometime of that *Cross*, that Christ was nailed to, must be taken in a large sense : For strictly, and properly the Cross was, both in the Law of God, and the Customary Law of old *Rome*, the instrument of a cursed punishment, and not an *Altar* fit for any holy Sacrifice.

4. Whereas *Aaron*, and all the Priests, who came after him of that Order, had a Tabernacle to officiate in, both *little*, as being but of some few cubits : and weak, as being set up by men; *Melchisedek* appears blessing *Abraham*, in the name of the most High God, not sitting in *Jerusalem*, or between the Cherubins, as the Order of *Aaron* did (who had no other Sanctuary ether to offer, or to bless) but in the Name of the most High God, Master, or Possessor of Heaven and Earth, Gen. 14. 19. 22. that is, whose Dwelling and Possession, is not a lesser Temple than the whole World. The Ground where about this Temple stands, is all the Earth; wherefore God calls it his *Foot-stool*, Isa. 66. The compass and circuit of it reaches about to the utmost ends of this Earth. The surface of all the Air,

Air, wherein all men promiscuously breath; makes but the *out Courts* of this great Temple. The Sun, Moon, and other Planets, are the Lamps of the Holy Place: and if you go somewhat higher, there you meet with the Firmament & all its Stars, which make that magnificent veil, embroidered with flowers, and studded with spangles, which opens and shuts that holy place, where the Almighty God hath his Throne, and the blessed Angels their abode. And this great Mystery the Apostle partly alludes unto, and partly expresses in plain terms, when he says, that *Christ is Minister of the true Tabernacle, which the Lord hath pitched, and not man.* Hebr. 8. 2. And that *having offered himself up once,* Heb. 7. 27. (in the out Court of this Tabernacle, or in the inferiour part of the World) *he is by & * with his own blood entered through the inner veil, into that Holy Place, where he is set on the right hand of the Throne of the Majesty in the Heavens; there to appear in the presence of God for us.* Hence it is, that when he offered himself in the lower part of this World, the upper part of it felt the strength of his Sacrifice; the Lights of Heaven were darkned: and as in the daies of *Solomon* the Glory of *Christ* appeared at that great Consecration, and filled as well the Heavens, as the whole Earth with thick darkness: So, now that he is in Heaven, as in his true Sanctuary, these low and remote parts, where we crawl, feel his Intercessions from above. And thus wheresoever *Christ* presents himself, whether in Heaven, or in Earth, this true *Melchisedek* fills all the parts of his great Temple, with

* Compare Hebr. Chapt. 6. 19. 20. ch. 7. 27. ch. 8. 1. 2. ch. 9. 12. 24.

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Now among these magnificent wonders of Christ's Law, Bread and Wine can be reputed but of little importance, which you may find as well, or better among the Oblations of *Aaron*: and thus far belonging better to his Order, because he is often ^b commanded to offer Bread; which Priest *Melchisedek* is not. Therefore if offering Bread and Wine makes an Order; *Aaron* will be more certainly a Priest after the Order of *Melchisedek*, than was either *Melchiseack*, or Christ Himself. It is in vain that *Bellarmin*, ^c and some others say, that *Bread* and *Wine* were but as *Appendages* and *Sauces* of *Aaron's* fleshy Sacrifices. Which is to say, that the Order of *Melchisedek* was but an *Appendage* to the Order of *Aaron*: and that this of *Aaron* was both nobler and fuller than that of *Melchisedek*. I say nobler, because that is the Nobler Order of Priesthood, which is instituted to offer the nobler Sacrifice: and such are *Aaron's* Victims, that have life and Soul in them; whereas Bread and Wine have none. I say fuller also, since according to this Roman Divinity, *Melchisedek's* whole Sacrifice was but a very small accessory to the Sacrifice of *Aaron*. So *Aaron* had his own living Oblations, and the liveless ones of *Melchisedek* besides, within the compass of his Order.

It seems Roman Catholicks, and the holy Apostles did not study Divinity in the same School. For the Apostle, who alone hath taught both Hebrews and all the Church, what *Melchisedek's* Order signifies; either makes observations, or discovers

^b *Levit. c. 2.* ^c *Bellarmin. de Missal. l. 1. c. 6. Par. Respondeo primum. Bellarm. de Sacrif. q. 4. n. 18. Greg. de Valent. De Ritu, &c. Disp. 6. q. 11. Punct. 1. Par. 11.*

mysteries in everyword, which *Moses* and *David* did ever say concerning *Melchisedek*, Gen. 14. and Psal. 110. except only that Bread and Wine, which he presented *Abraham* with: whereas pretended Catholicks insist chiefly upon that Bread, as the main essential point, wherein they are to seek both for that order, and for the mysteriousnes thereof. Hence it is, that they^d say (and I suppose all learned Christians will wonder at it) that, when Christ offered upon the Cross that all-sufficient Sacrifice, which wrought everlasting Salvation, which at one offering consecrated all for ever: and by vertue whereof He sits at the right hand of God, and doth appear for us, within the veil, as *High Priest* for ever; was not after the order of *Melchisedek*, because forsooth upon the Cross Christ wanted Bread. The Apostle says expressly, that Christ is entred into Heaven as an High Priest, *Hebr. c. 5. 6. 7. c. 8. 1. & c. 9. 11. 12.* after the order of *Melchisedek*, Psal. 110. 1. 4. 5. where surely he appears with his own shape, and without Bread. But if we believe Roman Priests, he neither offered nor appeared upon the Cross, because there he appeared in his own shape, and without Bread. *Christ*,^e says Bellarmin, *by the Sacrifice of the Cross was Priest, neither after the order of Melchisedek, because he did not offer himself under the form of Bread: nor after the order of Aaron, because he did not offer himself under the form of a beast.*

But all this hath no other ground, than a beastly mistaking of the order of *Melchisedek*, and the order of *Aaron*, for the shape of their Sacrifices.

^d Bellarm. de Miss. l. 1. c. 6. Par. Ex qua ratione. Becan. de Sacrif. q. 4.
^e 2. Bellarm. ibid.

Sacrifice : and all the Heavens, either through, or to which this High Priest must carry the blood, and therewith enter into that Sanctuary, to perform that other moiety of his Sacerdotal office, by an everlasting Appearance and Intercession. Finally a Decree confirmed by oath, immutable and never to be repented of, to consecrate a King, and a Priest to this everlasting Office : and to settle Eternity, both upon that Salvation, and upon all other Advantages, that depend on that Priest, and King. All these Doctrines support themselves by their own agreeableness with all rational Equity, with the express Tenents of an Apostle, and with clear Analogy of Faith.

As touching the Bread and Wine, wherewith *Melchisedek* feasted *Abraham*, I have said nothing all this while : and the truth is, I am not certain what to say, because it was a *Private act*, which the holy Apostle, who doubtles well understood what was either significant, or insignificant in it, took no more notice of, than of the Mules and Slaves, that probably brought this Bread and Wine. 'Tis true indeed, mention is sometimes made in the writings of the *Fathers*, of *Melchisedeks* presenting Bread and Wine with reference to the *Eucharist* ; but 'tis by way of *accommodation* and allusion, with which ornamental Schemes of speech it is usual with them, as it is with other Authors, upon occasion to serve themselves : and besides, they declare that *Melchisedek* gave them to *Abraham*, and not to *God*.

It is well known that every circumstance of action that happens to a Type, or Parable, is not a part of either ; & in the present case to be a *Priest* after the

the *similitude*, or the *Order* of *Melchisedek* (which two words the Apostle uses to express one thing, *Hebr. 7. 15.*) is to be ordained such a Priest, as *Melchisedek* was: and this *Ordination* or *likenes*, must not extend farther (unless we have some other infallible Guide, that will lead us that farther way) than the holy Apostle extends it.

This Order is by the Apostle extended as far as to represent, 1. The *joyning* of two Dignities together, to wit, both the *Royal* and *Sacerdotal* in JESUS CHRIST, which were separated by *Moses*. 2. The *Eternity* of this Royal Priest, and the perpetual Duration of his Priesthood. 3. The *excellency* and *extraordinariness* of both Priest, and Sacrifice; a thing which was never seen, but in *Christ*: nor so much as shadowed, but in *Melchisedek*. The *Sacrifice* is as great, and as good as the *Priest*: and the Priest with his own Body and Blood, and Soul, is the same with his Sacrifice. 4. The *Vastness* of the *Tabernacle*, as large and high, as the whole World. 5. The *one infinite act* of offering, which at one blow did fill up with the strength of his Sacrifice, all the Rooms of this Tabernacle, and all the Ages of the Church: and did obtain throughout the succession of all these Ages, an eternal Salvation for all Men. All men, I say, whosoever will give themselves up to this Priest, and wait for him in the Tabernacle, and partake of the Sacrifice. These are the great and high Mysteries, which, as well as any other, deserved not only to be foretold by *Prophecies*, but also foreshewed by *Types* and *Figures*. And there are none to this purpose, but this order of *Melchisedek*.

Now

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the sweet Savour, and Blessings of his powerful Sacrifice.

5. Although it is very probable, that *Abraham*, living the most part of his life as he did like a traveller and Pilgrim in his Countrey about *Salem*, either had, or sought more than once the happines to meet *Melchisedek*, whom he knew to be Priest of the most High God, in an higher manner than himself; and also that *Melchisedek* had the same mind to meet and bless *Abraham*, whom he knew to be gracious with his God, and moreover to have the Promises; it is not without a mystery, that this great Man never appears either with *Abraham*, or with any man else more than once: which must evidently relate to that once appearing for sin, which the Apostle observes continually, both as quite opposite to the Order of *Aaron*, and proper to the Priesthood of Christ. *Not that He should offer Himself often, as the High Priest, &c. but now once in the end of the world hath He appeared to put away sin, by the sacrificing of Himself.*

Now, first, observe the great wisdom of God in contriving all things so suitably to their own Orders. In *Aaron's* Order all things are weak. 1. A Priest troubled with infirmity, *Heb. 7. 28.* 2. A Tabernacle made with hands, *c. 9. 24.* 3. Sacrifices that cannot purifie the Conscience, *c. 9. 9.* and therefore need to be often reiterated, *c. 9. 7.* 4. A Covenant old and decaying, *c. 8. 13.* And lastly a Commandment carnal and temporal to order all these things for a while, *c. 7. 16.* Contrariwise in the Order of *Melchisedek*, all things are strong, and eternal. A Priest free from sin, and continuing for ever, in a Tabernacle made by God Himself, therein

to offer his own *Blood* by an Eternal Spirit in behalf of a new Covenant, made upon better promises of eternal Salvation, by one Oblation, *once* offered for sin on earth, and a continued appearance for us in Heaven. Finally, an *Oath*, a *Law*, and *power* of an *endless life*, to concert and bind all these great things together, *Hebr. cap. 7. c. 8. c. 9. &c.*

Secondly, observe how these two Orders are well suited for their proper ends, & effects. *Aarons Order* tends to a *Typical Redemption*, from legal and *Typical sins*. Such were for example, to touch a dead body, to eat of any flesh torn by wild beasts, to come near a Leper, &c. The blood of Goats was sufficient to wash away such sins: and an infirm Priest to consecrate and offer such *blood*, and a *Carnal Institution*, to ordain such an ordinary Priest. And either a Tabernacle made of skins, or a Temple made of stones, was good enough for such Sacrifices and such Priests. The Order of *Melchisedek* is designed to procure and work a real and eternal Redemption. Therefore here is a Sacrifice of an infinite value to satisfy an infinite Justice, and to buy out of its hand this everlasting purchase of eternal Salvation: A Priest of an Infinite dignity to offer, and to bless that infinitely precious Oblation: A Tabernacle of a large Extent both to contain all Guests, that is, all Men, who are universally invited to this Sacrifice; and to afford such, and so many Rooms, as this Infinite and Eternal Priest must need stand and Officiate in. Therefore this Tabernacle cannot be less than both the whole Earth, and Heaven; the Earth to contain all Mankind, which is called to this
Sacr-

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Certainly the Order of *Aaron* can signifie in no language the form of a Lamb or a Bull, nor the Order of *Melchisedek* the form of Bread. These Orders do essentially relate to the Law and Manner, where-with these Men were established in their respective Priesthood. And so the Apostle doth interpret it, *Hebr. 7. 15. 16.* the Order of *Aaron* to be after the *Law of a Carnal*, that is ceremonial and temporal *Commandment*; and the Order of *Melchisedek*, after the *Power of an endless life*, and therefore of an *unchangeable Priesthood*. But and if these two distinct Orders relate farther to their Sacrifices, (as really they do some way or other, since they are established to that purpose) they will directly signifie, that the Priest of one Order was established to make Atonement both for Himself and for the People, with the *Blood of another Victime*, *Hebr. 9. 25.* And the Priest of the other to do it for the People, and not for Himself, *by his own Blood*, *Hebr. 9. 12.* Therefore whosoever saw *Aaron* among his *Lambs* and *Bulls*, could not doubt of what he did see; this is the Priest, might he say, and these are the *Victimes*, which he is to offer. But he that sees either *Melchisedek* in Scripture, or *JESUS CHRIST* upon the Cross, may well say, as *Isaak* did, being in the way to that Mountain where *Christ* afterwards suffered; O Lord my God, here are two great and holy Priests indeed! but *where are the Lambs for burnt Offerings?* *Gen. 22. 7.* So that after his best thinking upon the solitary condition, wherein he sees them, he must conclude, that if they are ordained to offer there and then any Sacrifice, they must in all necessity offer themselves.

All these things are so evident, both by their
own

own dependency on each other, and by their suitability with the fundamentals of Christian Religion, that they may evidence themselves to any honest Conscience. But if one be contentious, the authority of an Apostle, who without contradiction refers what ever he says, to the Sacrifice of the *Cross*, and not one word to the Sacrifice of the Altar, which they call Mass, in a full and large discourse upon the Order of *Melchisedek*, is evidence enough to force and to convince the most stubborn.

Here I will by way of interrogatory propose three Arguments, which, however upon different matters, agree in this, that they can obtain admittance into any sober mans understanding, without any help of Scholarship. The first will be against *praying to Saints*; How it should come to pass, if prayer to Saints, or Angels be any useful piece of Christian Devotion, that during above 4000. years that God had a Church in the World, and among so many thousand Prayers, and Occasions of praying, the Wars and Troubles of *David*, and the Distresses of all *Saints*, not one example is recorded in all Scriptures, of any holy Man, who ever called upon any created *Saint* or *Angel*? And how is it likely or possible, that the Universal Church in after times, should learn either new waies towards Heaven, or new waies of true help and comfort, which neither *Patriarks*, nor *Prophets*, nor *Apostles* ever taught or knew?

The second is against *Prayers for Souls* conceived to be in *Purgatory*; How doth it come to pass, if either Prayers or Masses be true Acts of Christian Charity, as they are pretended to be, that St. *Paul* for instance, who is so careful of exhorting all sorts
of

of men and women, to all kinds of Christian duties, forgets the most considerable; as for *Fathers, Children*, and all true *Friends*, to be charitable to their dearest Relations, being, as it is supposed, in *Purgatory*, and standing in greater need than ever of their Prayers, but specially of their Contributions for *Masses*? Did no Flames of Purgatory burn in the daies of *St. Paul*? or had Fathers, Wives and Children no Relations in those daies, that did either dye, or fall into those Flames?

The third is full to this purpose against *Mass* or *Sacrifice of the Altar*; If this Mass Sacrifice be the Sacrifice properly both foreshewed & intended by the *Order of Melchisedek*; how it comes to pass that the Apostle spends the best part of a large Epistle upon this *Order*; and by *Romes* own confession, speaks not one single word of *Mass*, which is pretended to be the object & the compleat end of this Order? Was it because the Oblation of Bread & Wine did not set out so well the excellency of *Christ* above *Aaron* (which is the first ¹ reply of *Bellarmin*) and the expressions of *death* and *suffering*, and of *strong cries* and *tears*, which he spares not to mention at every occasion in this Epistle, did set it out better? or (which is their ² other reply) was it because this Mystery of *Mass* was too high for those Christians to whom he writes; but the other high Points of Christian Religion, as *Christ's* eternal *Person*, *Incarnation*, *Passion*, of which he speaks freely to them were not too high? Or if they say the Apostle hath only named the *Order*, and not explained what it is; let them supply and explain it better.

¹ *Bellarmin. l. 1. de Miss. c. 6. Par. Respondeo. Becan. de Sacrif. q. 4. Par. Objiciunt secundò. & Bell. ibid.*

But before they take on them to teach us more fully than the Apostle hath done this high Point of Divinity; let them better study *Grammar*, and learn that neither in Hebrew the *Order of Melchisedek* signifies the form of Bread, nor in Greek the *Order of Aaron* the form of Rams or Goats, or of any other Victims that *Aaron* was ordained to offer. Otherwise, whensoever he did offer Bread, as he did often, not as an *Accessory*, as *Bellarmin*^h and others would have it, but as a *principal* Sacrifice, *Levit. 2.* the *Order of Aaron* will become the *Order of Melchisedek*.

But then, what must we make of this *Bread and Wine*, which the Apostle thus lays aside? I say, 1. That this Apostolical neglect is a clear Demonstration, that this Bread and Wine which he passes by, is not so essential to the *Order of Melchisedek*, as is every thing else, which he most punctually observes. 2. The literal sense of these words, *Melchisedek offered Bread and Wine, Gen. 14. 18.* signifies not, that *Melchisedek* offered himself either to God, or to *Abraham*, under the shape of Bread and Wine; but only that after the laudable Custom observed in those daies among Princes and Nations, whether confederates or friends, *Melchisedek* being a neighbour King, thought fit to meet and congratulate *Abraham* though perhaps then a lesser Prince, after a signal Victory, and to supply his Army with such refreshments (most commonly signified in those Countreys under the notion of Bread and Wine) as Souldiers might want in their March: & so *S. Ambrose* takes it out of many Jewish

^h Bell. *suprà*. Greg. de Valent. de De Rim. &c. Diff. 6. q. 11. p. 1. Beccan. *suprà*. S. Ambros. Heb. 7. 1.

Writers
you will find the *Passage* not right
but the reading regular

Writers. Therefore were the Ammonites accursed, *Deut.* 23. and the Princes of *Succoth* threatned utter destruction, *Judg.* 8. 6. for refusing this friendly entertainment to *Moses* and to *Gideon*.

Whether these Provisions of *Bread* and *Wine* were parts of any *Sacrifices*, as holy Feastings were commonly, that had been offered to the Lord before *Melchisedek* brought them down, I know not, & it matters not. There is never a Priest, no, not *Bel-larmin*^k himself, who can tell how they could have bin sacrificed at that time when they were offered. *Melchisedek* perhaps had in his way neither *Oven*, nor *Altare portatile*, that is, an Altar fit for Travelers to carry about, as itinerant Mass Priests have now a-daies; and Jesuite *Salmeron*^l gives us leave to think, that *Melchisedek* might offer them to *Abraham*, just in the same manner as the High Priest *Achimelek* once gave the *shew Bread* to *David*, *1 Sam.* 21. and Pope *Gregory* his holy cakes to some Troops of *Aquitany*, that were marching against the *Turks*. However, most certain it is, that this Bread and Wine whether sacrificed, or not, was brought by way of either supply, or Festival, to *Abraham*.

But let us suppose it to have bin offered both waies, that is, both to *Abraham*, and to *God*, (for in such a clear case as this, there's no danger to be liberal) and let us see in both what Mysteries this literal sense can well bear.

First then *Melchisedek* offered Bread & Wine as a *Sacrifice to God*; this Priest offering, I say, represented our Saviour *Christ*, and this Bread and Wine offered, represented both the nature and the strength

^k Bell. de Miss. l. 1. c. 2. Par. Neque his repugnat. ^l Salmer. de Euchar. Tract. 27. Par. Ruit secunda.

of the *Sacrifice*, which Christ offered among his sufferings upon the Cross; Bread is not Bread, that is, nourishment fit for men, as long as its substance stands in the Field, or lies on an heap in the Flore; it must be cut down, threshed, ground to powder, and with all this, 'tis not Bread yet. Therefore besides it must be dried & prepared, by suffering the violent heat of fire; thus after much ado it becomes *Bread*. So *Christ Jesus* was neither *Bread* to maintain *life*, (that is bread of life) nor *Sacrifice* to procure life by any propitiation of sins, as long as he remained alive, and workt Miracles in his native Countrey; He must be beaten, nailed to the Cross, and put to death, and yet, for all his constancy under all these Pressures from men, he is not much more than a *Martyr*. The vengeance due to sin, the wrath of *God*, and the fire of the *Altar*, must fall from *Heaven* upon him. Thus true *Melchisedek* on his *Cross* at *Salem*, was by his sufferings from Jews and Romans made a *Martyr*; by that fiery vengeance laid on him from above for all our sins, he hath been made besides *Martyr*, our *burnt Offering*; and in both, *Abraham* and his whole Army might see as in a figure, by what they might expect to live, and never die, when they met in their way both *Melchisedek* and his *Bread*. The like Mystery lies in the *Wine*.

Secondly, consider, if you please, also this *Bread*, as offered to *Abraham*. In the first notion, as offered to *God*, it is a *Sacrifice*; as offered to *Abraham*, it is a *Sacrament*. As *Sacrifice*, it did prefigure what our Saviour was to suffer for the sins of Mankind; and as *Sacrament*, it promised the refreshments, strength, sustenance, and nourishment, which *A-*

Abraham and all his followers, that is, all true Christians, ſhall receive of true *Melchizedek*, after and from theſe ſufferings. As you turn this Bread towards the Croſs, there you ſee the beaten & burnt ſide, where it was made a *Sacrifice*: and as you turn it towards the Table, there you ſee the Food and Bleſſing, which worthy Communicants can receive of a *Sacrament*. Theſe two ſides answer one to another, as the Womb for the Birth, (for the Church and all her Children are born out of the Wounds and Paſſion of their Saviour, as *Eve* was out of the open ſide of her Husband,) and the Breasts for the growth of an Infant, as the Blood of the Paſſover, which ſaved *Iſrael* from *Egypt*, and the Manna that maintained them alive when they were ſaved in the wildernes; as the killing of Viſtims upon the great brazen Altar, and the Sacerdotal Interceſſion grounded upon the death of theſe Viſtims, before the Mercy-Seat: in a word, as Chriſt dying for His Diſciples, and Chriſt bleſſing them afterward with Mercies procured by that death.

Thirdly, compare this Bread and Wine under this ſecond notion, that is, as a kind of reſreſhment offered by *Melchizedek* to *Abraham*, with the Bread and Wine of the Holy *Communion*, which Chriſt hath ordained for his Church; in this compariſon that cannot be ſaid properly to have been a Shadow to repreſent this: Since both this and that are but ſhadows of ſomething more ſubſtantial than themſelves; and in good ſevere Divinity, ſhadows are not inſtituted to repreſent ſhadows, though they are much like one another, becauſe both repreſent but the ſame truth; in this ſenſe one may be ſaid to be the Figure of the other; and holy Fathers ſay

so sometimes. But however they are two Figures, or Sacraments, agreeing together like two *Images*, to represent one and the same *Original*. Such two Sacraments were the *Flood* and the holy *Baptisme*, which St. *Peter* 1. Ep. 3. 21. calls *ἀντίτυπα*, that is, answerable and *parallel* representations of washing and sanctification. For Christ the true *Melchisedek*, and saving Sacrifice of Mankind, being offered upon the Cross, neither in the first beginning, nor the last end, but about the middle space of the Generations of the World, *God* had set up in the first several Sacraments to represent Christ as *coming*, & in the succeeding Ages two other principal & signal ones, to represent and commemorate him, as already *come*. These two orders of sacred signs, like so many *Stars* shining in their respective Orbs, shew the way to one Christ: & like the Cherubs of *Moses* wait upon, and turn their faces towards one & the same *Mercy-Seat*. Thus here *Melchisedek* with his banquet, & Christ with his Eucharist, both give *Bread* and *Wine* alike; the one to *Abraham* and his Household, as an Assurance that none of them should ever want help and relief, till the *Messias* were come to them; and the other presents Christians with the like refreshments, as long as they will march, and fight after the example of *Abraham*, untill at last they come to Christ. So that if you divide all true Children of that most faithful *Patriark* into two Armies, marching the one before, and the other after Christ; those were, these are to look upon this Sacrifice, whereby *Melchisedek* hath obtained for them everlasting *Peace* & *Justice*, as the only Cause and Fountain of all the Gracious Effluxes that keep up tired Travellers, from

either being overcome by their *Enemies* in all their Battels, or from fainting under their own *infirmities* in their long way.

Melchisedek offering his *Bread* and *Wine*, whether to *God*, or to *Abraham*, may very well bear these true Doctrines; and I am sure that whatever Holy Fathers have either said, or alluded to this purpose, comes to no more. In the mean while, all this is far from signifying, much less from proving, that like as *Melchisedek* once did offer in Sacrifice *Bread* and *Wine* to *God*: so *Christ* must every day, and upon ten thousand *Altars* sacrifice Himself by Mass Priests, under the shew of *Bread* and *Wine*. And, I pray, what work do they here in behalf of *Melchisedek*, wherefore they should call themselves Priests after his Order?

The Order of *Melchisedek* admits no more of *Servants* to assist him, than of *Fathers* and *Mothers* to beget him, or of *Predecessors* and *Successors* to come before and after him. But though you should allow about this Mystery some Officers, because certainly we cannot think but *Melchisedek* had Bakers to make these Loaves, and Mules and Waggon to bring them, and Slaves to unlade them, to set them upon the *Altar* (I speak all this by supposition) and to distribute them among the Souldiers, after he had consecrated them; and though you should also suppose that Mass Priests be called in among these Men to drudge about the Bread and Wine; yet of all these Slaves, none can be thought to have been called, or without call to have been so bold and sawcy, as to lay hands upon his Master, and to offer *Melchisedek* himself either to *God*, or to the Souldiers, among his Loaves. If some such
strange

strange attempt could be proved, that were a Mystery indeed, that might oblige us to seek among the Disciples, for more Officers than one *Judas*, to bind and deliver up *Christ* at their example. But till that be evidently demonstrated, (for such a business must not be believed without clear demonstration) in God's name, what have Mass Priests in them resembling great and holy *Melchisedek*, that they should take upon themselves the title and dignity of his order? They are not Kings, unless it be by that round mark which the Barber shaves on their heads which they call ^m *Crown*. Their kindred and extraction is fully known, unless it be by chance of some Popes, whose Fathers were in the dark, but their Mothers were known enough. They have long lists of Predecessors, and brag of long Successions, which *Melchisedek* had not at all. And they have all, not one excepted, both beginning and end of daies.

As they are nothing like *Melchisedek* in their Persons, so are they quite different from him in their Sacrifice. For, to speak out of their own Principles, the order of *Melchisedek* was ordained to offer true substantial Bread: and Mass Priests by their own confession do offer true substantial *flesh*. If you say that they offer flesh, but 'tis under the appearance of Bread; you say by the same means, that with this appearance, they may seem what they are not, *viz.* Priests after the order of *Melchisedek*: but by their offering true real flesh, they are most really what they will not appear to be, Priests after the manner of *Aaron*.

Any man may easily perceive, that if they be

m Durant. Rational. l. 2. c. 1. Par. Septimo Corona.

Priests of any order, they are fitted from head to foot, with all the proper Characters that may resemble the order of *Aaron*, this only excepted, that they are not descended from *Levi*.

1. Roman Priests are infirm, and sinners like other men; and, as it appears sometimes in whole droves of their Chief Priests, whom they call *Popes*, above the rate of other men. 2. Therefore have they good need to offer after the manner of *Aaron* for their trespasses, as well as for the trespasses of other people. 3. They are *many*, because they cannot continue by reason of mortality, Heb. 7. 23. . . They are made Priests after the Law of a carnal Commandment: both because their Consecration is with as course oil, as that of *Aarons* could ever be: and because the order which they receive of offering the Body of Christ for Quick and Dead, is not so much as *Levitical*, as *Aarons* was, and was from God; but meerly erroneous, and grounded upon nothing else than the vanity of flesh & blood. 5. The *Tabernacles* wherein they offer, are made with hands as *Aaron's* was. 6. Their Sacrifices can do no more than the bulls and goats of *Aaron* could, and scarce so much. For, by their own confession, they cannot so much as purgeⁿ away poor venial sins. 7. Therefore by reason of this weakness, must they oftner be reiterated, than ever the *Levitical* were: it being not heard, that whole thousands of Sacrifices were ever offered by *Jews* for one man: as it is usual to hear of four thousand Masses sung by Roman Priests for one Soul: And as some say, ° the founder of the *Jesuites* had three

ⁿ Cajetan. de Celebrat. Miss. q. 2. Lindan. Panopl. l. 4. c. 51. Aiala de Tradit. 3. p. Confid. 5. ° Petr. Mass. Vit. Ignat. l. 2. c. 12.

thousand

thousand of those, which they call *Celestial Victims*, celebrated for the happy success of one business he had at *Rome*. 8. What they offer, is what *Aaron* did, *Frankincense*, *Cakes* and *Wine*, and as they say, true *flesh and blood*, &c. Only Roman Priests can exceed the power of *Aaron* by two notable excellencies. 1. In offering the blood of a man sometimes for the recovery of a vile beast; as in the Masses of *St. Hubert*, for an hound; of *St. Antony*, for an hog; and of *St. Rochus* and *St. Barbara*, for any other sort of cattel. Whereas the power of *Aaron* went no further than to offer beasts for men, and never men for men, much less for beasts. 2. The other is such as, I think, neither *Melchisedek* nor *Aaron* were ever acquainted with, to offer the body and blood of their Victims in such a way, that the blood shall be really shed, and yet the Sacrifice shall be *unbloody*.

These two Prerogatives being laid aside; all the World may quickly wonder, why Roman Priests will disown the *Order of Aaron*, whom they resemble in all other things: and appropriate unto themselves the *Order of Melchisedek*, to whom they are altogether unlike. Never such a disproportion was observed between *Officers* of the same Order. *Aaron* and his Priests and Levites, were so well sorted together, that though they differed in degrees, yet one might see in them all, a most decent suitableness, whensoever they were seen together about their Tabernacle and Altar: whereas at *Mass*, *Christ*, whom they make Chief Priest, & the Mass Priests, who pretend to be his *Officers*, agree one with another in nothing, as to this pur-

pose. They have quite different Tabernacles; for Christ never offered in a Tabernacle made with hands, nor the Mass Priests in a Tabernacle made without hands. And whereas no *Inferior* Priests under the Law, ever were so bold, as to sacrifice at the Altar *without*, whilst the Chief Priest was interceding in the Sanctuary *within*; these Mass Priests exercise a most disorderly Priesthood: for they never offered when Christ was offering on Earth, which was the only time for Priests to officiate under the Chief Priest: and now they take upon them to offer in this outward Court against all Law, when the Chief Priest, our blessed Saviour, is entred to intercede in his Sanctuary which is in Heaven. Thus Mass tumbles all upside down; the Priests of *Israel* did never offer in the out Court, but when their Chief either was or could be with them; and the Priests of *Rome* can never offer, but when he is away from them.

Some are pleased to think, at least to say, that were it not for their continual offering, *Christ* could not continue to be ^q a Priest: because they presuppose, that a Priest continues to be a Priest no longer than he sacrifices. After this rate the Priests of *Israel* were no more Priests, after they had passed their fifty years, for they did not offer after that age, *Numb.* 4. Nor the Priests of *Rome*, in the afternoons, for they are not to offer then: nor many of them more than during three or four hours, that is during three or four Masses, which they are bound to sing, and no more, every year. *Christ*

^q *Alph. de Castro* cont. *Hares.* l. 10. Tit. *Missa.* Par. *Secundò argumentantur.* *Salmero* De *sacris.* Tract. 27. *Suarez.* Diss. 74. sect. 2. Par. *Circa Secundum.* *Becan.* De *Sacris.* q. 4. Par. *Secunda conclusio.* *Bellar.* De *Mis.* l. 1. c. 6. Par. *Præterea.* *Navar.* c. 25. n. 88.

himself

himself had not bin *Priest* (I speak upon their own Principles) during the seventy years of the *Babylonian* captivity: nor should or could be hereafter under the Antichristian. For Christ had no substitutes, to offer any Sacrifice under that, nor as they say, shall have any to say Mass under this. And what will become of most Popes, whom they take for their Highest Priests, when by reason of their age, or other employments about the Church, they never, or seldome officiate? I will say more; In the judgement of their best Doctors, Priests may be Priests, and honest Priests, without saying so much as one Mass in their whole life. And thus Mass pretends to be necessary to uphold the eternal Priesthood of *Christ*.

But the true and direct Answer (although such silly things need no answer) is, that Offices and Dignities (such are the Priestly and Royal) given for life, are not at all limited either to *Acts*, or to moments of *Function*. Witnes those Priests, who neither say Mass, nor absolve, and yet keep their Priestly office. I answer secondly, that there are sometimes such signal Acts, as can give a denomination, & a title, not only during their Existency, but all along the time, that the Effects produced in that moment of their Existency can last. So *God*, and the Blessed *Virgin*, (to insist on no more examples) continue really throughout all generations, the one to be the *Creator* for a work done in six daies, and the other, to be a *Mother* for a childbearing of 9 months.

Our Saviour without Roman Priests, or Roman Masses, continues to be Priest for ever, upon this threefold account. 1. Priesthood is a Dignity, that

1. Bonavent. 4. Dist. 12. q. 4. Alexand. Alenf. par. 4. q. 51. Becan. de mor. Miss. q. 1. conclus. 1. Suarez Diss. 80. sect. 1.

cannot

cannot be taken away but by *degradation*, or by *death*; which have no place in JESUS CHRIST.

2. Although the actual offering of himself upon the Cross, was of few hours; the strength and effect of that Offering is as long and lasting, as if the Offering it self were eternal.

3. If a perpetual office requires a perpetual Function: Interceding, which is as essential to Priesthood, as *Offering* or *Sacrificing*, is perpetual. *Durant* himself is full for this. *Christ*, says he, *performed excellently the Office of Priest, when He offered Himself upon the Cross for the sins of Mankind, and performs it yet more gloriously now, when sitting at the right hand of His Father, He intercedes continually for us.* The Holy Apostle intimates the first account, *Heb. 7. 16. by the strength of an indissoluble life.* And more plainly, 24. when he says, *that Christ hath an unchangeable Priesthood, because he continues for ever.* He intimates the second, *Heb. 9. 12.* when he says, *that Christ once for all entred into the Holy Place after, or by having procured an everlasting Redemption.* And he intimates the third, *Heb. 7. 25.* and the first and the second also, when he says, *that Christ is able to save them absolutely, whosoever address themselves to God by Him: living for ever, that He may intercede for them.*

Now, what doth a Roman Priest with his wafers any more towards these great fundamentals, which keep up the Eternal Priesthood of Christ, than an *Astrologer* with his Instruments, towards the upholding of Heaven? or *poor Robin*, with his Predictions, towards the causing of a good year? The very Mass Priests can sometimes laugh at these "weak reasons, when they are squabbling among themselves.

¹ *Durant. Rational. l. 2. De Sacerdote, fol. 27. " Gabr. Vass. T. 3. Disp. 225. c. 2. Par. Verum quamvis, Id. T. 1. Disp. 185. c. 2.*

CHAP. XII.

*That neither Roman Priests, nor Roman Masses,
have any probable ground in Scripture.*

I Have the longer insisted upon the Sacrifice and Priesthood of *Melchisedek*, both because generally it is not so well understood by Reformed, and grossly abused and insisted upon by Roman Catholics; although these in good truth may rather therewith destroy their Mass, than in any appearance establish it. For if *Melchisedek* did offer to God Bread and Wine, that might be a signification of that Sacrifice on the Cross, where are to be sought both the true *Bread* of eternal Life, and the true *Wine* of eternal Joy. And if you refer it to the Holy Communion, where the Holy Fathers say,^a our Saviour offered to His Disciples the same thing which *Melchisedek* gave to *Abraham*; then as *Melchisedek* gave true substantial Bread and Wine, it is a folly to conclude thence, that Christ should have given true substantial Flesh and Blood. For, what simplicity is it, if not worse than simplicity, because *Melchisedek* hath given Bread & Wine, hence to conclude, therefore Christ gives at the Communion *Flesh* and *Blood* under the shew of Bread & Wine? May I not conclude as wisely, out of the Paschal Lamb (which most Papists do make use of, for to prove their Mass Sacrifice) because *Moses* gave

^a S. Cyprian. l. 2. Ep. 3. ad Cecil. S. August. de Civ. l. 17. c. 17. b Alph. de Castro. cont. Hares. l. 10. Titul. Missa. Bell. de Miss. l. 1. c. 7.

Fleſh

Flesh & Blood, therefore *Christ* gave upon the Cross, or upon his Table, true *Bread* and *Wine*, under the shew of *Flesh* and *Blood*? And if the Paschal Lamb of *Moses* proves the Communion to be *Flesh*, why shall not the Sacrifice of *Melchisedek* prove as strongly the same Communion to be *Bread*? If *Moses*, *Gen.* 14. or *David*, *Psal.* 110. or the *Apostle*, *Heb.* 5, 6, 7, 8, 9, 10. *Chapters*, who are the three Authors only whom we may consult upon this Point, had given the Church any ground to think, first, That *Melchisedek* offered himself as a Victim among his Loaves. Secondly, That presently after, some of his Slaves took him also, bound him to the Altar, and at last offered him both under that great heap of Bread, and within the Vessels of Wine. And thirdly, That this Office was settled upon them, or others, whom they should name for Successors, as long as *Melchisedek* should be Priest: These three Articles (and nothing less) might have holpen the Roman Affairs with some pretence.

To supply it to the utmost of their Power, some stretch their Wit beyond Reason: For on one part, they flea off all the out-side, which of nature belongs to the Paschal Lamb, to have *Flesh* without *Accidents*: on the other part, they pick off the intire inward being of *Bread* and *Wine* from within their natural outside, to have thereby, the *Accidents* of these Bodies without *Substance*: & so taking the *Flesh & Blood* of *Moses* his Lamb, and the empty Shews & *Accidents* of *Melchisedek*'s Bread and Wine, & sorting those with these, as well as they can together, they make up the *Compound*, which must fill up all Types and Figures. And this sorting and compounding is what they call *Consecrating*, and *Singing Mass*.

* Bell. de Miss. l. 1. c. 7. Par. Respondo Eucharistiam.

Naturally few men can think, but it were a lesser Inconveniency once to admit of an usual Figure into our Saviour's Speech, *This is my Body*, than to forge & bring in continually such an unnatural Disfiguration against his Creatures, of *Bread and Wine, Flesh and Blood*. But when this Prodigy is like to fall upon the *Saviour Himself*, who can be so unchristian as not to keep it off from him, with admitting rather, if need would require it, all sorts of both usual & unusual Figures one could think of? It is an infallible Rule in St. *Augustine*,^a *That whatsoever we find in the Word of God, that cannot properly be referred, either to Holines of Life, or Truth of Faith; as when Christ says, Unless we eat his Flesh, and drink his Blood, you shall not have life, &c. we must understand it with a Figure.* You may be sure, that *Abraham* would never have carried away his Son, nor tied him upon an Altar, in order to sacrifice him, unless the Voice of God had been so express, & so clear for *Isaac*, *Gen. 22.* that nothing could help this loving Father, to understand that hard saying, of any thing else, than his Son, *his Son Isaac, his only Son, whom he loved.* Therefore, whensoever Roman Priests go about to sacrifice the Son of God, and to bind him, not hand and foot only, but sense and soul to, & within the capacity of a thin wafer (a weak prison for a mighty Saviour) they must needs shew the Command they have of doing it, expressed in terms so plain & strong, that there is no possibility left to either ordinary sense, or usual figures of men, to understand it otherwise. *Aaron*, & all his successors, though it was but to offer Rams and Goats, yet had they a whole set of Instructions

^a S. *August.* de Relig. Christi. l. 3. c. 10. Idem. c. 12, 13, 14, & 15.

and Commands for this service, so full, and so often repeated, that it had been both stark blindnes to doubt of it, and open rebellion not to do it: therefore no less can be expected of Roman *Popes* and *Priests*, but since they will take upon them to sacrifice the Son of God, & to bring, by their Sacrifice, that living both God and Saviour to a sad condition of death, they bring as expresse order for this, as either *Abraham* had for his *Son*, or *Aaron* or *Eleazer* for their *Beasts*.

Now therefore we must see, what clear Warrant, what absolute Command, and what irresistible Arguments *Mas*s Priests have out of Holy Scripture, to inforce and countenance such a stupendous Office, as is the sacrificing a great God. First, they are either so obscure, or so weak and uncertain in their own opinion, that the *Mas*s Priests themselves, who have a visible Interest to think them good, do either contradict or suspect them. Secondly, they are so weak and so uncertain in themselves, (whatever Roman Priests may think of them) that, to prop up *Mas*s Sacrifice with such Reasons, is to uphold plain Impiety with plain Folly.

I begin with what these Reasons are, in their own opinion. 1. Their first and main one is taken out of the Figure of *Melchisedek*, & *Dauids* Oracle with it, *Thou art a Priest for ever*, &c. Which words, some take as a full proof of the standing continuation of *Mas*s Priesthood, and Sacrifice. But in the judgment of others, this proof is not only weak, but also false. For, says *Vasques*, *Christ hath no need of this continuing Sacrifice; for he shall be Priest still, even after*

^e Mart. Becan. de Sacrif. q. 4. Par. Melchisedek non solum representavit. Bell. de Miss. l. 1. c. 6. Par. Est etiam alia, Gabr. Vass. T. 3. Diss. 225. c. 2. Par. Verum quamvis.

the end of the World, when there will be no such sacrifice.

2. Another Proof they most insist upon, is the Sacrifice of the *Pasover*, which they plead to have been intended, as a Figure to represent *Mafs*, and to be accomplished at *Mafs*. But ^g *Bellarmin* betrays unluckily the weaknes of this Argument, by a clear demonstration out of *St. John* 9. 36. *Abone of him shall not be broken, which, says Bellarmin most truly, was foretold of the Paschal Lamb, and fulfilled in the Passion.*

3. The same flaw is notoriously to be found in their manner of arguing out of the Sacrifice, *Exod.* 24. and other Mosaical oblations, that the Communion which Christ instituted, and consequently their *Mafs* is a most real Sacrifice, supposing that ^h all, or most of them, were Figures to be fulfilled in this. For Pope *Leo* destroys such reasons, & ⁱ teaches solemnly, *That all the Mysteries of former Ages, and all sorts of Sacrifices, were Shadows and Figures, that both pointed at, and ended in the Sacrifice of the Cross.* Therefore this Argument ^k is taken by other Schoolmen for a meer probable conjecture.

4. Of all Prophets, *Malachy* is the man, whom they think ^l to have most clearly foretold *Mafs*. In every place shall be offered unto my Name a pure oblation, *Malac.* c. 1. Yet *Arias Montanus*, ^m whom they acknowledge to be a right Pious and learned man, cannot see it; nor doth he find any thing in this Pro-

^g *Bell. de Miss. l. 1. c. 7. Par. Illud autem alterum.* ^h *Bell. De Miss. l. 1. c. 8. Par. Huc referri possunt. Leo magnus Serm. 3. de Passione Domini. Francisc. Suarez. Disp. 74. sect. 2. Par. Illum autem alterum.* ⁱ *Suarez. Disp. 74. sect. 1. Par. Sed præcipuum. Bell. de Miss. l. 1. c. 10. Sed insigne.* ^m *Suarez. Ibid. Par. Quocirca sæpe miratus.*

phet, that can satisfie his fellow Priests. And these are the likeliest proofs which the old Testament can afford them, which their own men thus contradict. The New Testament helps them as ill, or worse.

1. After they have screwed what they can out of Christ's *Institution*, which shoud be the proper seat of Mass; some do ingeniously confess, ⁿthat, *what all the Gospels have said concerning it, can by it self convince no man. Only they guess it to be very consonant with the words, and Acts of Christs.* Therefore instead of clear and invincible Demonstrations, (for nothing less can evince this strange Sacrifice) they must be contented with such reasons, as themselves acknowledge to be no better than *Probabilities*° and *Conjectures*.

2. The like Fate have the two words, *Do this*, Whereupon yet they dare build two Sacraments, and one Sacrifice, that is, three high and large Mysteries, which were sufficient of themselves without any more addition to take up the whole Church of *Rome*. Some would fain interpret it, *Sacrifice this*; because sometimes the same words, in Hebrew, seem to signifie it, but others reject it^p as *ridiculous* in matter of Proof.

3. The threefold Argument, which they will squeeze out of the institution, *Matth. 26. &c.* is quite as bad; though it be more relied upon, to demonstrate that what Christ did, and commanded to do, is their very Mass Sacrifice, because he saies in the present tense, *This is my Body, which is given, which is broken; and this my Blood, which is shed.* And

ⁿ *Ibid. sect. 2. Par. Secundò principaliter. ° Suarez. Diss. 74. sect. 1. Par. Secundò potest. Id. Ultimo loco adjungere. p Bell. de Miss. l. 1. c. 12. Par. Sed errant.*

therefore they^a conclude, that his Body was broken, and his Blood shed at the Communion, & so it was a Sacrifice. But others reject these three Arguments: and apply (as well they may) this *giving, breaking, and shedding*, to the sacrifice upon the Cross, which was to be done the next day; wishing^c their Companions not to stand upon subtilties, and to seek some stronger reasons for their Mass.

4. Finally, come we now to the strong hold, and seat of Mass, *this is my Body*. What clear Proof can be made out hence, a sober man can easily guess, by their wangling among themselves, about every one of these words. They confess, that the very reading of all they say or unsay about the first word, *Hoc*, that is, *This*, were enough to overturn ones brain, or at the least, to tire out his Patience. No less contradicting shall you find among them upon *est*, that is, *is*. And very near as much about *Body*. For though all have the same interest to find out *Mass*, & *Transubstantiation* in these words; this work is so hard to compass, that they must seek it out several waies; and at last after they have tortured and turned these words on all sides, the ablest and acutest of them must say, that what they sought for is not exprest in Holy Scripture, nor can^e be proved by Scripture. Cardinal *Bellarmin* himself, though a *Goliath* in this Camp, is forced to yield. *Scotus dicit*, &c. That is,

^a *Fansen. Concord. Evang. c. 131. pag. 903. Canus de Locis, l. 12. c. 13. A. d. Castro. l. 10. Tit. Missa. Salmero de Euchar. Tract. 27. p. 203. Bell. De Mass. l. 1. c. 12. Titelm. in Matth. 26. Cajetan. r. Corinth. 11. Pic. mirand. Apolog. q. 6. Vasques. t. 3. Disp. 199. c. 1. Par. De verbo autem effunderetur. Catharinus, de Verbis quib. Tract. 2. Par. Lector consideret. Gabr. Biel. Lect. 40. Cajetan. q. 75. a. 1. Contaren. De sacra. l. 2. c. 3. Occam. Quodl. 4. q. 34, & 35. y Bell. de Euchar. l. 3. c. 23. Par. Secundo dicit.*

Scotus

Scotus says, says he, ^y That there is no place in Scripture, that can oblige one to admit of Transubstantiation, without the Declaration of the Church: and this is not unlikely, since most learned & acute men, such as *Scotus* was, have been of this opinion.

The whole business amounts to this. There comes a gallant *Souldier* sent from Court, as he says, with a Commission both to govern a *Frontier* Town, and to put in a Garrison. The Town wanting no allegiance, is ready to receive this new Governor, only desires to see his power. Then he produces divers Papers, which certainly have the King's Hand, but speak never one plain word of either Garrison, or Governor. Or, if you please, there comes a bold Monk, like Father *Escobar*, or *Bauny*, with Bulls from His Holiness, in order, as he says, to fulminate all *Jansenists*, because they stand too stiff for the Doctrine of St. *Augustin*, and too remiss for the Sovereignty of the Pope. Great stir is made in all the Churches, for the executing of these Bulls: but when they come to be well read, and examined in order to execution, not one word is in them found, that tends plainly & directly towards excommunicating *Jansenists*; unless you be pleased to take every word, as his Fryers will interpret it, who neither agree among themselves about their interpretations, nor dare say, that there is any thing express against any one *Jansenist*. What then hath a wise Magistrate to do, but to keep his people quiet, and to put these fellows in the Goal.

The case in hand is worse than both these. The Church of *Christ* hath been happy, during many hundred years, with the pure unbloody sacrifice of Prayers, and Almes, &c. and the Sacraments, Types, Antitypes, that is, sacred Images, representing by their

Insti.

Institution, and applying by Gods *Spirit*, the Body and Blood of *Christ*, offered to God upon the Cross. The Apologies, and Confessions of ancient Fathers speak of no more, & they who came next after them, interpret it word for word so. A long while after, swarms about a Rabble of Monks, crying, that these were but hollow services; that neither the Figures of the Law, nor the Oracles of Prophets could be fulfilled with such Offerings, and in a word, that to perform well the Institution of the Sacrament, which *Christ* hath left with his holy Church, she must both offer & sacrifice *Christ* Himself. It was not hard for Priests, who then were reputed to have all the learning, & the holiness of mankind, and had the secular power of *Rome* besides, to make a great bustle among men, such especially as they were then, most ignorant & most zealous. But now when the heat is somewhat over; if you will inquire into the grounds which these men had, to amaze the world, & fill the Church with desperate proposals, of converting *Bread* into *Flesh*, and of sacrificing *Christ* alive, by lodging him within the quantity of a thin Wafer, &c. with a whole set of continual invisible Miracles; you shall not find one syllable in the whole Institution, which is pretended for all this. And though they raise *Moses*, *Melchisedek*, *Isaiah*, *Malachi*, out of the Old Testament to foretell Mass; and all the Holy Evangelists out of the New to confirm it; at last they are forced to confess, that all these Holy Men have not one express word to this purpose; but that the Church, that is, themselves, *Popes* and *Mass Priests* declared it so. For that no better Church did it, appears by their Confession, who put *Transubstantiation*, *Indulgen-*

3 Alph. a Castro. l. 8. Tit. Indulgentier. Edit. Parisiensis. 2571. pag. 578.

ces, and Purgatory, among the things mostly unknown to Ancient Fathers.

Now, if all the Reasons that can be brought in the behalf of Mass, be so weak in their judgement, who have a visible interest to believe, and to make them strong, how weak must they be in themselves?

I begin with the words of the *Institution*, which, or nothing must be the seat, and, as they think, the very Institution of Mass. *Christ took Bread, and blessed it, and gave to his Disciples to eat, saying, this is my Body.* And therefore, as they conclude, he sacrificed, and offered his Body to his Father, under the shape of that same Bread. Is giving Bread to men either a signification, or a means of offering flesh to God? And where is in all this the least intimation of a Sacrifice?

1. Where is that *Address* & Adoration to God, which is inseparable from every lawful Sacrifice? They go about ² to prove out of S. *John* 4. that there would be *Sacrifices* under the Gospel, because there will be *Worshipping*: But now methinks they should do better, to shew us here any Act, or any word that belongs to worshipping, before they think of Sacrifice, for certainly one may worship without sacrificing: witness the *Pharisee* & *Publican*, who prayed in the Temple, *Luke* 10. But it is impossible to *Sacrifice* without *Worshipping*. Where then is that necessary and decent action observed? Is speaking to men, & bidding them to eat, a likely way of praying to God? If you say, that when *Christ* blessed the bread, and gave thanks, he prayed to God; you say true, but not to the purpose. For this blessing the Bread,

² Bell. de Miss. l. 1. c. 11.

and giving thanks to God, is the ancient Eucharist and Sacrifice of the old Church, which in the Roman had the fortune (not unlike the fat kine, that were devoured by the lean, *Gen. 41. 20.*) not to be better esteemed than a Preface, and an accidental Ceremony to the grand Mass Sacrifice that comes after, and is consecrated to God, by words directly spoken to men. *Take eat, &c.*

2. Where is the *Altar*, which they will alledge sometimes, ^b as an infallible Demonstration of *Sacrifices*? Were the Portative Altars of Itinerant Priests then in use? And did the Disciples find it ready in, or did they bring it with them into the upper Room, where Christ, as they think, said the first Mass?

3. Since they confess, that their Sacrifice must be *c visible*, and the Act of offering it *external*, and *exposed to sense*; and the end of it, to be the acknowledging both of *human Infirmary*, and the highest honour that can be done to God; for God's sake, how are these three or four things, either expressed, or involved at Mass by this saying, *This is my Body*?

1. Was the *Flesh of Jesus Christ*, which they pretend to be offered, to be seen in the Bread, while he was consecrating? Can any Priest perceive whether this Flesh be, or be not, in a *consecrated wafer*? And with what reason can they say as ^d they do, that Christ is seen in the form and colour of the Wafer, which is the very covering that hides it, and keeps it from being seen? 2. Is the *Transubstantiating* the

^a *Becan. de Sacrif. q. 6. Par. Prima Conclusio. Alanus de Sacrif. l. 3. c. 18.*
^b *Bellar. de Miss. l. 1. c. 2. Par. Sextum Argum. usq. tot. cap. 16.* ^c *Bell. ibid.*
^d *Becan. de Sacrif. q. 2. Par. Quinta Conclusio.* ^e *Becan. ibid. q. 6. Par. Secunda Objection.*

Bread & Wine into Christ's Flesh and Blood (where, in they say the real Immolation consists) *external*, and expos'd to any sense? Do Priests, and Communicants, either see the stirring, or hear the noise, when either the substance of Bread is skrewed out of its Accidents, or when the Flesh of Christ is skrewed into them? And when they answer, 'tis enough if it be heard in the *uttering of the words*; why do they not therefore say as well, and upon the same, or better ground, that the Blessed Trinity, the Souls and thoughts of men, and the very substance of Angels, when we speak of them, are things sensible, yea, far more sensible than what they do, because we preach loud enough of immaterial substances; when as for ^e certain good considerations the Masses *Consecration* is utter'd exceeding low?

3. How comes this Sacrifice of the Body and Blood of Christ, to be a proper means of exalting Divine Majesty, and acknowledging human Infirmary? For this they make to be the main End, wherefore they sing Mass. Is God the Father most highly pleased, and exalted, when he sees his dear Son either flung down into the stomach of a Priest, or sucked into the belly of a Spider? And is this a fit expression of human Infirmary, to see one Priest at an Altar appear with more power than all Angels together have? And whensoever he will be pleased but to say five words, to be able to shew ten Miracles? Such Proofs, and such Doctrines, are well met together in point of Inconceiveableness: and I suspect that men must transubstantiate their brains into what I am loth to say, before they can believe Mass and Transubstantiation upon such grounds.

^l e Becan. *ibid.* ^f Durant. *Raion. l. 4. de Canone.*

All their other Reasons are as unlikely to be found. I will instance but in these five, which the Council of *Trent* hath made choice of to assert their new Priesthood, before they curse^h those willfull People, that will not submit unto it.

The first is the Figure of *Melchisedek*, which, as it hath been already demonstrated, under what notion soever it be considered, can prejudice, but cannot serve Mass. For as a Sacrifice, that Bread could never be dried and heated at any other fire, then at that of Divine vengeance upon the Cross; or as a Sacrament, it signifies that strength, and that refreshment of Grace, wherewith *Christ*, the true *Melchisedek*, would from above bless his People in all their travellings and marches, untill his first coming, as the Holy Communion promises us the like blessing, till the second: according to that of *S. Peter Act. 3. 26.* *God hath raised his Son to bless us.* If the Rom. Church can transubstantiate the History of *Moses*, concerning *Melchisedek* offering Bread, into a Legend, concerning *Melchisedek's* Slaves offering their King and Master under the shape of empty Loaves; that figure will serve somewhat to their purpose, and then it will be time we look for another Answer.

The second is the Figure of the *Paschal Lamb*, which, as they say, was fulfilled at the *Lords Supper*. For out of the Bread and Wine w^{ch} *Melchisedek* did offer, taking only the *accidents*, and leaving aside the *substance*: and out of the Lamb which *Moses* offered, taking the whole *flesh* and *substance*, and leaving the *accidents* and *skin* behind, they in great wisdom have got something to represent the Roman Mass. But here I find most visibly that general Coun

^g *Council. Trident. Sess. 22. c. 1.* ^h *Ibid. Can. 1. & 2.*

cils, even when his Holiness hath confirmed them, can erre both in *Reason*, and much more in *Divinity*, if this *Tridentine* really meant to make of this Lamb, what ⁱ *Bellarmin* and others do make of it.

The Council of *Trent* erres grievously in good Logick and Reason; for the strength of this reasoning, as Jesuit *Becan*^k contracts it, comes to this. The Paschal Lamb was a figure of the Mass, the Paschal Lamb was a Sacrifice: Therefore Mass is a Sacrifice. Just as if I should argue thus, *Sarah* and *Agar*, (as *S. Paul* says, *Galat. 4.*) were two Figures, that of the Gospel, this of the Law: *Sarah* and *Agar*, were two Women, therefore the Gospel and the Law are two Women. With this Logick I may better argue. The Paschal Lamb, as Mass Priests say, was the Figure of Mass, the Paschal Lamb was a bloody Sacrifice, once, and no more to be offered in a year in the evening, and then not a drop of the Blood must be drunk, but all must be sprinkled about the Doors; Therefore Mass is a bloody Sacrifice, that must not be sung every day, nor any day in the morning, and there the Priest must not drink more of the Cup then a lay-man. Such strong reasonings well become the Mass. *Bellarmin* upon the same Argument bungles yet worse. He presupposes^l what he should prove, namely that the Disciples did eat the flesh of their Master at his Supper; and hence he concludes (as well he might upon such a presupposal) that therefore he had been then sacrificed. The Reverend Fathers of *Trent*^m allow themselves the same liberty. And they do well, for certainly it is much an easier task, to presuppose Mass, then to prove it,

ⁱ Bell. de Miss. l. 1. c. 7. ^k Becan. de Sacrif. q. 4. Par. Tertio probatur.
^l Bell. de Miss. l. 1. c. 7. Par. Dicent enim Adversarii. ^m Concil. Trident. Sess. 22. c. 1.

But secondly, their *Divinity* is full as bad as their *Logick*. For that the figure of the Paschal Lamb relates properly to the Passion, and not to the *Eucharist*, can be demonstrated by three infallible evidences. 1. By the Testimony of S. *John* c. 19. who says expressly, that that was fulfilled upon the Cross, which was ordered about the Paschever, *Exod.* 12. 46. And *Num.* 9. 12. *A bone of him shall not be broken.* 2. The Paschal Lamb, which took away the sins of that House, where it was slaine, represented the Lamb of God, that takes away the sins of the *World*; which was done upon the Cross, by that *Sacrifice*, wherein lies the original and primitive fountain of Propitiation for sin, not by the *Sacrifice* of Mass, which can procure no pardon for *mortal*, and scarce any for *venial* sins. 3. By a demonstration of the Fact. It was at his Passion, and no where else, that this Lamb of God, was according to the Law, *Exod.* 12. 8. and 9. *rosted* with the Fire of vengeance and judgement, and kept from being burned, not by any extrinsecal help, as *Flesh* is when sodden in water, but by his own juice and liquor, that is, his own strength and holiness. For I presuppose, that if Roman Priests be confident to say, and some of them perchance simple enough to beleive, that *Christ* at his last Supper had all his Body and Blood in his hand, and so put himself whole in the mouth of his Disciples; yet none of them will say, that the heat of their mouths, or stomachs, did scorch him so, as to make him feel any part of what hath been prefigured by *Rosting*.

This one Reason is enough to destroy the fifth ground, which the said Council takes from all other Sacrifices and offerings under the Law; as if the truth and the accomplishment of all these figures were

found at Mass. There was not one Propitiatory Sacrifice under the Law, but was put to a violent and painfull destruction, both to represent under the law what sinners did deserve, and to prefigure what against the times of the Gospel, our Saviour *Christ* was to suffer. This suffering was clearly seen and heard in the violent death, upon the Cross, and in the *strong Cryes and Tears*, Hebr. 5. 7. which are the ordinary expressions both of trouble and torment. But as to that easy and senseless shadow of Death, wherein they make *Christ* lye at Mass; *Moses* hath neither roasted Lambs, nor burnt Sacrifices to represent it, or if he have, the Tridentine Fathers may do their cause a great deal of right, to shew where. For it is not to be imagined, that every petty circumstance of *Christ's* Sacrifice on the Cross, should be both foretold by Prophecies, and foreshewed by Types and Figures, and that these Miracles and stupendous Passages, which ever since above sixteen hundred years, happen every day to *Christ* at Mass, should not be so much as once hinted at, if they were true.

The fourth Proof for Mass is taken out of the Prophet *Malachy*, I. 11. *From the rising up of the Sun unto the going down of the same, my Name shall be great among the Gentiles: and in every place Incense shall be offered unto my Name and a pure Oblation.* Upon which words, the Paraphrase or Interpretation of Jesuite *Becan* is good enough, ° *The Christians, who, from being Gentiles, shall be converted to the Faith, will serve me better through the whole World, then you (Jews) have hitherto done in Judea: And every where shall be offered to me, by Christians, not an*

° *Martin Becan. de Sacrif. q. 4. Par. Verba Malachiz sic.*

unclean

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Unclean Sacrifice, such as yours is, but a pure one. Hence, by an admirable Logick, they will draw this Conclusion, That therefore Christs Body and Blood shall be really destroyed, and sacrificed to God at Mass. *Bellarmin* spends a whole Chapter to make good this strange Inference: whereas all that can be made out either of this, or of other like Prophecies, as *Isa.* 19. 21. and 26. 21. And *Jeremiah* 33. 17. is this onely, That God shall be served under the Gospel, as well and better then under the Law, with *Sacrifices* and *pure Oblations*. All the difficulty therefore remains to know, what these Sacrifices and pure Oblations under the Gospel must be. The most ancient Fathers say, they are ^p *Sacrifices of Praise: of Prayer, with pure Conscience: and of an humble contrite heart: an* ^q *Incense by Devotion: a pure Oblation and Sacrifice made with good Works:* and the ^r *Blessed Communion* besides, as the proper seat and center of all these pure and spiritual Oblations. *We offer* (say ^f they upon these words of *Malachy*) *to the high God the Sacrifice of Thanksgiving, the most Divine and Celestial Sacrifice. We offer after a new manner the pure Oblation of the new Covenant: This Sacrifice is a contrite Heart. We burn also before Him the Oblation here mentioned by the Prophet, in every place, with our Prayers, offering to God the sweet Fruits of holy Knowledge. We offer, and incense likewise the Memorial of the great Sacrifice; celebrating the Mysteries which he hath prescribed to us: and consecrating our selves both in Body and Soul to Him, &c.* To this add the Oblation of the Gentiles, as 'tis intimated by *S. Paul, Rom.* 15. 16. and interpreted by *S. Chrys.*

^p *Tert. cont. Jud. c. 5. & Marc. l. 4. c. 1. q* *Euseb. de Dem. l. 1. c. 4. r* *Iren. l. 4. 32. f* *Euseb. de Dem. l. 4. c. ult. Theod. 1. Mal.*

Hom. 29. and foretold by *Isa. 66. 19, 20.* in a Prophecie quite parallel to this, *I will send unto the Nations that have not heard my Name, and they shall declare my Glory among the Gentiles,* (which is the Commentary of *Tertullian*^u upon *Malachy*) and they shall bring all your Brethren for an offering unto the Lord. Wherefore says *S. Chrysostom*, my Priesthood or Sacerdotal Function, is to preach the Gospel, and by preaching to bring such Victims to Christ, and not to bring and Sacrifice Christ to Christ. This is the full sense and Interpretation of the Holy Fathers. When they of Trent, or Rome, shall have shewed us, that to offer and destroy Christ at Mass, by a real Sacrifice, is under the Gospel a very pure Oblation, and not a visible Sacrilege, and a cruel Abomination, it will betime enough then to consider, whether the Prophet *Malachy* meant otherwise.

The fifth Proof for Mass, out of *1. Cor. 10. 20.* You cannot be partakers of the Table of the Lord, and of the Table of Devils, pulls down what the Tridentine Fathers would fain build up. For there the Apostle concludes against the *Corinthians*, that by eating of the Table, that is, of the Festivals, and remainders of Sacrifices offered to Devils, they fall into a communion with those Devils, upon the like account, as by eating of the Table, that is, of the holy Festival and Sacrament of Christs Sacrifice, we thereby obtain a Communion with Christ: since both Tables and eatings, are of meats consecrated; these, to the honour of Christ, those to the honour of the Devils. Which reason cannot be true, unless Mass and Transubstantiation prove false: for a *Corinthian* might soon reply, That at those Tables of the Heathen, he neither eats nor drinks the very substance

^u *Chrysost. Hom. 20. in Rom. 15. 17. u Tert. l. 3. cont. Marc.*

of the Devils; as it is certain, if Mass and Transubstantiation be not false, he eats at the Table of Christ, the very Body and Blood of Christ. Whereas if you take the blessed Eucharist for what it is, to wit, both corporally in its own natural Elements, *Bread* which we break, and *Wine* which we drink; and spiritually in its institution and holy use, a Memorial, a Sacrament, and, as it were, a sacred Relick of the Sacrifice upon the Cross; the Apostles Exhortation, or Conclusion, is most strong and rational. The eating of Bread consecrated into a Memorial of the Death and Sacrifice of *Christ*, is both a Profession and a Means of our Communion with *Christ*: Therefore, or rather much more, the eating and feasting upon Meats, first offered to Devils, and then brought down from their Altars to Tables set up in their Temples, for Idolaters, who keep those Festivals to their honour, is a real Profession, whatsoever Men verbally say, of communion and fellowship with these Devils. And hence follows besides a second Evidence, against both Transubstantiation and Mass; that as these Meats, however polluted and relating to Devils, are neither Devils, nor substance of Devils: So the *Bread* which we break, and the *Cup* of Blessing which we bless, however sacred and relative to Christ, are neither *Christ*, nor the *Body* and *Blood* of *Christ*. And if the Council of *Trent* think much to help up Mass Sacrifice, by mistaking a ^x *Table* for an *Altar* (wherein *Cornelius à Lapide*, who takes ^y a *Table* for a *Table*, is more ingenious than his Brother ^z *Bellarmin*) let them also presuppose, that the *Table* of *Corinthian* Idolaters was an *Altar*, whereon

^x *Concil. Trid. Sess. 22. c. 1. y Cornel. à Lapid. 1. Corinth. 10. z Bell. de Miss. l. 1. c. 14.*

they were used to eat their Devils. Then how far honest Christians may be perswaded by this laudible example to have Altars, whereupon they may sacrifice and eat their Saviour, let all, whether reformed or unreformed Catholicks, be the Judges.

These are the best reasons the Council of *Trent* could get, to prove or countenance Mass Sacrifice.

Some other reasons there are nevertheless, scattered here and there among less considerable Authors, but either so ridiculous, that, if it were not upon a serious and sad subject, they might rather tempt one to laugh, then to think of any answer; as for example, that of *Psal.* 72. 15. *There shall be a handful of Corn upon the top of the Mountains*, that is, says one, ^a *The bread of Life over the crowns of the Priests heads*: or otherwise, so light and weak, as when that ^b they will prove Mass out of *S. John* 4. 23. where our Saviour speaks of *worshipping*; or out of *Acts* 13. 2. where *Barnabas* and *Simeon* were *ministering unto the Lord*; that one may very well think to see Jugglers undertaking to raise a huge Tower upon a handful of dry stick. When they do find but any thing that hath relation to Bread, as the Offering of Corn, *Levit.* 23. The Cake baked upon the coals, *1 Kings* 19. The morsel of Bread set before the Angel, *Genes.* 18. The Shew Bread, *Levit.* 24. The Manna of the Wilderness, &c. presently they think to have found Transubstantiation and all. And if they chance to light any where, upon the least hint of Sacrifice, Priest, Oblation, or Altar, (Table sometimes, as here, will serve their turn) then pre-

^a *Eckius.* ^b *Bell. de Miss. l. 1. c. 11. & c. 13.* ^c *Bell. de Euch. l. 1. c. 3. Becan. c. 15. q. 5. Suarez. Disp. 41. n. 73. a. 6. Salmero. Trañt. 21.*

sently they fancie Mass; just as will those purblind Fowlers, who take any dry stick for a Wood-cock: or like our more elevated Alchymists, who, where-soever they hear in Scripture *Moses* or *Solomon* speaking of Gold, think that there lyes the mystery of their Philosophical Stone. But God be praised for it, the Holy Ghost hath taken so good care of securing Holy Communion against these unhappy surprizings, thot no sincere and understanding Christian, need to fear what first besel the Jews, and now lyes heavy on Roman Priests, that *their Table be made a snare to take themselves withal*: nor the Holy Things that Christ hath intended for their good, *be made to them an occasion of falling*.

All Men somewhat versed in Holy Scripture, cannot but observe, how the Apostles in their Writings are apt to express all Duties and Services which belong to the times of the Gospel, with Words and Phrases that are proper to the Law. Thus the ^c subjecting our selves to Christ, the doing ^d of any good Work in Christs name, all Duties ^e of Liberality and Charity, the ^f Preaching of the Gospel, and converting of Infidels, the dying in ^g the Faith of Christ, the ^h venturing our life for his Truth; the very ⁱ Be- lieiving on him, and Glorifying ^k of his Name, &c. are called Oblations and Sacrifices. Onely the Lords Supper, (which in the Roman account is Mass). though it deserves it best, is never called so. All holy Acts of Religion, which Papiists can admit but for Metaphorical and improper Sacrifices, are honored in Scripture with the title of Sacrifices; and that, which they take for the only proper and true E-

^c Rom. 12. 1. ^d Hebr. 13. 16. ^e Philip. 4. 18. ^f Rom. 15, 16. ^g 2. Tim. 4. 6. ^h Philip. 2. 17. ⁱ Ibid. ^k 1. Pet. 2. 5.

vangelical Sacrifice, hath not so much as the bare name of it, but goes among Evangelical Writers, under no other name or notion, then *Lords Supper, Communion, breaking of Bread*. If there had been among the Apostles such a visible, fundamental, daily and proper Sacrifice known in the Church; how both having a being then, and being known, could it then have wanted a name?

The same wonder and observation may be made about the Office of a Priest, as it signifies a Sacrificer. It is certain, that our Saviour rather confirmed, then altered in his Church, that way of Government which had been established in the Temple of *Israel*. For what *Aaron* the High Priest, his Sons the inferior Priests, and the Levites were in the Temple, ¹ says *S. Jerome*; the same Office have now the Bishops, the Priests, and the Deacons in the Church. And therefore the Persons employed, whether under this, or that Government, are (as to the matter) commonly qualified with the same Titles. All the Ministers of the Gospel, whom now we call Bishops, Priests, Doctors, Deacons, &c. were the ancient *Pakidim, Zakenim, Rabbim, Mesbarethim*, in the Congregation of *Israel*. How then comes this order of sacrificing Priest (if any such had been allowed by Jesus Christ, and his Apostles) to be quite left out? For these whom we now call Priests, and whom *S. Paul* often mentions in his Epistles, are not Sacrificers at all: But Elders properly, that is, Spiritual Rulers, and Magistrates in the Church (such as may be Senators and Aldermen in a City) established within a limited compass about the Affairs of Christ their Master, and about helping and directing Men to his service. Their

¹ *S. Hieron. Epist. ad Evagrium.*

Commission reaches so far, as, in Gods Name, to bless and dispense holy Ordinances; to declare all his revealed Will; and according to this, to absolve Sinners, if they repent; and to bind them, if they do not; and so in a manner to be Embassadors from God to Men: Their power reaches also so far, as both to recommend and to reconcile Men to God. Thus far have they a Sacerdotal Dignity, as *Aaron* and his Sons being Priests had. They have moreover a most noble Commission, to do their utmost endeavours to offer Men as holy Sacrifices to God; to destroy (like as *Aaron* did his Rams and Goats) whatsoever is sensual in them; and to raise up their Souls, their Prayers and their Life towards God, as *Aaron* did his *Heave offerings*, *Rom.* 15, 16. But to offer up Christ himself, and to rear up Altars in order to Sacrifice the Son of God, in as real (though not the same) manner, as *Aaron* did a Kid or a Lamb, is no more commanded, and is less commendable, then Sacrificing harmless Children: and if that Crime be not expressly forbidden as this is, 'tis upon this account, that there have been men, when holy Scripture was writ, so cruel, as to Sacrifice their own Children; but none so detestably barbarous and mad, as to think of sacrificing their own Saviour.

There is both clear and frequent mention made in the New Testament, of all Offices somewhat considerable in the Church. They, who perhaps, did but upon some few occasions foretel any thing that was to come, are absolutely called *Prophets*: They who could work some Miracle, although but for a time, have every one their Titles, of powers, &c. *1 Cor.* 12. 28, 29. I need not mention *Apostles*, *Evangelists*, *Rulers*, *Deacons* of both sexes, &c. Both Ordinary, and

and extraordinary Offices in the New Testament have Names : how comes this alone (which is more admirable then the most extraordinary , and more frequent in the Roman Church then the most ordinary) to have none ? How comes the Title of *Sacrificing Priest* so honorable , and so common under the *Law* , not to pass over among the rest , and in the crowd , to the Gospel , where they say this Sacrificing work is more considerable , and more common ? How came *S. Peter* and *S. Paul &c.* to be commonly called *Teachers, &c.* for Preaching the Gospel of Christ , and never sacrificing Priests for their daily singing Christs Mass , and sacrificing Christs Body ? Once more , how comes it to pass that any other Act of Christian Religion , for the most part is honored with some Sacerdotal expression , and that this about the holy Communion , though more capable of this honour , not once ? That a work of Charity , for example , is called an Oblation of sweet smell , *Phil. 4. 18.* and the holy Sacrament never but *breaking of Bread* , or eating the *Lords Supper* ? And that a Sacerdotal Function should be given to Preaching to , and Converting of Men , and constantly and purposely waved off from that holy Office , which in many respects might better go under the Name of *Oblation* or *Sacrifice* ?

The Reasons of this constant waving , must evidently be these two. 1. These Sacrificers of Mass , like hewers of Wood , or drawers of Water (once so common in *Israel*) have not any name in the Apostolical Church , because they have therein neither employment nor being. 2. The holy Offices and Duties about holy Communion , are not so much as once hinted at by any Sacrificing Allusion , because
the

the holy Ghost did foresee, what would be done in the after times; that Roman Priests would take on them to make their Saviour their Victim: pack him up Soul and Body within the quantity of a small Wafer: expose him to the hazard of falling, as the Lunatick did, *Matth. 17. 15.* sometimes into the Fire, sometimes into the Water, and sometimes into a worse place: take the great Name, and Almighty power of God in vain, and pretend ten or twelve of his Miracles to assist them, whensoever they were pleased to sacrifice his Son in this manner, at any time and for the least Occasion, as a Hen and a Hog; or the abominablest, as when they intend nothing so much by their consecration, and sacrificing of Christ, ^m as either prophane sports, or witchcraft; the holy Ghost, I say, foreseeing all these Abuses, moved the hands and hearts of holy Writers, to pen nothing, that might give the least countenance to that abominable *Character*, which in the latter daies was to be pretended for this, and so allowing these Sacerdotal and venerable expressions, only to those Offices and duties, which were of a nature not to be drawn into such misconstructions; did by this care secure from Abomination all such persons, as would not delight themselves with inventing Sacrifices without Scripture.

^m *Thom. in 4. dist. 11. q. 2. A. 1. scilicet. Dicendum qd. Sacramenta.*

CHAP. XIII.

That the literal and proper sense of This is my Body , and others words belonging to the Institution of the Blessed Sacrament , destroys infallibly both Transubstantiation and Mass.

I should not need to adde more then what I have already said , were it not charity , to undeceive the World of a gross popular Errour ; as if the direct and plain meaning of the words our Saviour uttered when he instituted this holy Sacrament, did cast a favourable Aspect upon *Transubstantiation* and *Mass*. There are millions of simple Souls, who are either kept in , or drawn away to the Roman Communion , upon this account, that Christ said , *This is my Body* : and thereupon will rather beleive that Christs Body is in the Priests hand, then either give themselves any farther trouble about it , or run the hazard as they think , to extenuate the full sense of it by any kind of Metaphors. Never Men were enchanted with a more palpable mistake , then Roman Catholicks are in this matter. For the sense of Christs words with us, is both full and literal , and as Papiests do take it , it is both so perplexed and obscure , that their best Interpreters ^a confess, they can scarce agree among themselves about one word ; and withal so impro-

^a *Catharin. de verbis quib. &c. Tract. 2. Gabr. Vasquez. Diss. 201. c. 1. per*

per and unfit for their turn, that before it can be applied to Transubstantiation, or Mass, every word must be rack't out of its proper signification, by many unusual and strange Tropes or Figures.

This is the plain and literal construction, which we make of Christs words, *Matth. 26. 26. &c.* Jesus took Bread, true substantial Bread: and blessed it, that is, both with prayer and thanks-giving he consecrated this Bread, and made it a holy Sacrament, and break, and gave it, &c. that is, and after he had broken in pieces and distributed among his Disciples this same Bread by him blessed and consecrated, he bids them to eat it in that proper and real manner, that Bread can be eaten, telling them with all, that this Bread which he hath thus taken, blessed, broken, and given them to eat, was his Body, in as real and elevated manner of being, as a great and holy Sacrament can be said to be the very Thing, w^{ch} it hath been instituted to represent and exhibite. So that the sacred Eucharistical Act of receiving this Holy Sacrament with faith and contrition, must not be less accounted of then the very real Communion of Christs Body. All this is both said and done literally and really, without scarce so much as one Figure. For the particle *is*, as the best Rom. Catholicks will sometimes acknowledge, including all manner of beings, whether *substantial* or *accidental*, whether of *quality*, or *cause*, or *effect*, or *relation*, &c. common sense and reason can teach any man to chuse either this or that, (and no other) which he sees to be proper to the condition of the subject he hath in hand. So when *Christ* says, that *God is a spirit*, it is evidently so by a being of *substance*. When he says of him-

* *Janſon. Liturg. l. 4. c. 8.*

self, that *he is the Resurrection*; 'tis by a casual being: when S. Paul says *the Rock was Christ*, it is a being of similitude: thus when here he says that the Bread, which he took, blessed, and gave, was his Body; it is confessed on^b all hands, that the Bread cannot be Christs Body by a substantial being, or that the substance of that Bread, cannot be the Body of Christ: therefore here *is* must be understood of some other kind of being, that is suitable to the matter in question. Now the matter Christ there speaks of, is a true representing Sacrament, namely the *consecrated Bread*: and a represented truth, namely the *true natural Body of Christ*. Where, *that* must needs be said to be *this*, by a being of similitude, or as * Janfonius calls it, a *similitudinary being*, that is a being of resemblance.

But if you please to call it a *Figure*, as most of our Reformed Writers do; first it is but one; secondly one as plain and intelligible, as God ever was pleased to make use of in the Institution of all his other most solemn Sacraments. The Paschal *Lamb*, is the *Passage*. *Exod.* 12. The *Circumcision* is the *Covenant*, *Genes.* 17. 10. This *Cup* is the *New Testament*, &c. *Luc.* 22. Thirdly, it is such an ordinary kind of Figure, as all men commonly love to use in their most ordinary and clearest Expressions. Thus if a Father will part his estate amongst his Children, delivering into their hands the Titles or Deeds of what he gives, he says, my Son, here is the Land which my Father left me; and this the House which I bought since, &c. This way of speaking is both so plain, and so usual in all Languages, and Countreys, that it can drive none but distracted Men to Miracles and

^b Bell. de Euchar. l. 3. c. 19. Par. Sed nullo negotio. Vasquez. Disp. 201. c. 1. Suarez. Disp. 57. sect. 7. Par. Prima sententia. * Janfon. *supr.* tran-

transubstantiations, for fear of any such Figure.

Therefore what can be thought of them, who willingly entangle themselves into a Labyrinth of improper, inconvenient and unusual expressions, the better to involve themselves into Transubstantiation, and a necessity of Miracles? Be content with one most intelligible and most usual Figure, if you are pleased to call it, figure; it leads you directly to the blessed Eucharist; whereas either you must force every one of these words out of their proper, and ordinary signification, or else you can never find Mass. It is worth the considering, how almost every word of Christ's Institution, is turn'd upside down by Roman Priests, to make it fit for their business.

1. As soon as Christ hath *taken the Bread*, presently they invent a Figure, that turns blessing into *curfing*. For whereas all other things thrive and prosper, when God *blesse*s them: Bread decays worse then the Fig-tree when it was cursed *Mark II. 21.* for as they take it, it presently looses its whole substance, by this *Blessing*, as far at least as it relates to *consecration*. In this Catholick sense to *bless* or *consecrate* the Bread, is utterly to *destroy* it.

2. The word *breaking* must be understood by another quite contrary Figure. For whereas *Blessing* is with these Masters of new Language, the *destroying* of the whole substance; breaking spares all; or if it concerns any substance, it is in that strange figure wherewith one is said to break the bones, when he scratches onely the skin. For they say the Body of Christ is broken, onely because the Forms and colours that wrap it about are broken.

3. Whereas the litteral construction of these four words he *took*, *blesse*d, *brake* and *gave*, relates visibly

bly to one and the same Thing, namely the *Bread*, as *Bellarmin* dazled with evidence of truth confessed once, *The Lord*, says he, ' *took the Bread, blessed the Bread, gave the Bread, and said of the Bread, that it was his Body*; and so no Transubstantiation; for the Bread cannot be the Body of Christ, but in our sense; to save Transubstantiation they must run to a distracting or distracted figure, whereby what Christ takes, is true *bread*, what he breaks is *nothing*, (at least no bread) and what he gives is *Flesh*.

4. When the blessed Evangelist adds *saying*, which is an evidence that he means only to relate what Christ said, and many ^a learned Ro. Catholicks are forced to take it so; Priests who seem better to mind the concerns of their Mass, must put it to another use, for they make of it a *Prologue* to usher in a greater *Figure* next following, which is called *Prosopopeia*, and prepare the *Priest* to personate Christ at the *Altar*, as if a Player ^c would act a King upon his *Stage*. This *Prosopopeia*, or *Comical Acting*, which the most attentive Scholar may very well not observe once, though he had read the Gospel twice, is the main support both of Mass, Priesthood, and Sacrifice. For it is by virtue of this elevated fiction, that every Priest must be fancied to be at his Altar, what Christ was at his last Supper, and to have in his hand the same Bread, the same Body, &c. which he shewed above 1600. years since to his Disciples, and because all this is notoriously untrue (for neither the thin Wafer, which the Priests consecrates, is the same unleavened Bread, which Christ blessed, and shewed

^c Bell. de Euchar. l. 3. c. 19. Par. Primum autem. a Innocent. III. de Myst. Miss. l. 4. c. 17. Durand. 4. d. 8. q. 2. Suarez Disp. 58. sect. 4. Par. Dico ergo primo. c Gabr. Vasquez. Disp. 200. c. 3. Par: Velari cum quis inducens Personam.

when he said *This*; nor is the Priests Body, Christs Body) this brave Figure ^f must needs be brought to countenance these two or three lyes.

5. To come from the *narrative* to the *significative* and more essential words *This is my Body*. *This*, in its proper and usual construction is a *Demonstrative*, that must relate to what our Saviour *took, shewed, and gave* to his Disciples, and as truth will out sometimes, they cannot hold but ^g confess that it was *Bread*. But when they better mind their business; they must put it to signify something else. Some say therefore, that *This* must signifie, *this Bread*, ^h *that shall be presently transubstantiated into my Body, is my Body*. Which if it be no figure, is certainly a huge incumbrance upon a poor *Monosyllable*. With some, *This* is as much as *under this*, or *this which is consecrated under this*. Which may be true or false of any thing. But however *this* for *under* ⁱ *this* is no literal interpretation. With some, *this* signifies an *Individuum vagum*, that is ^k *some body or some thing*; which is not so much a Figure, as an absurdity, that destroys the Nature of a *Demonstrative*, which stands to signifie, either the thing spoken of before, or somewhat determinate and present to sense, or both. Hence it is that *Thomas Aquinas* ^l says that a Priest may, if he please, transubstantiate all the Loaves in the *Market*, which he can conveniently shew: but not all the Loaves in the *Town*, because he cannot point at them, nor fetch them into the the compass of the proper signification that *this* hath. Others will have *this* to signifie ^m the *Body of Christ in Heaven*.

^f Vid. Vasq. *ibid.* ^g Bell. *Supr.* ^h Alexand. 4. ⁱ q. 10. m. 4. a. 2. *Referente Vasque.* ⁱ Egidius *Theorem.* 42. Palud. in 4. d. 8. q. 3. a. 1. ^k Durand. *Capreol.* ^l Thom. 4. *Sent. d.* 11. q. 2. a. 1. ^m Major *upud Suarem. Disp.* 58. *sect.* 7. *Par. Tertia Sententia.*

Which

which is worse; because farther from the Priest, then all the Bread of a great Town. Besides, no sense can be less literal then this *This Body which is in Heaven, is under this*. Others finally take *This* for something else, but what that is, whether Accidents or substance of bread, or some other general substance, they cannot agree among themselves, nor any one with his own self, every one taking what he says upon this matter, not as certain,ⁿ but only as more probable to his thinking, and less lyable to difficulties, then what his neighbour hath said before him. Mean while none of them dares take this word in its natural and literal signification.

6. The next word *is*, is used as bad. For many translate it, *is* ^o *made*, as if Christ had said this thing is made my Body. Others will have it, *is* ^p *transubstantiated into my Body*. Others, *is* ^q *passes into my Body*. Cornelius à Lapide is worth them all, for without mincing the matter, ^r he makes *is* first *operative*, to signify *This is made*, 2^{ly} *Declarative* to signify that, *it is so*, in the end of Consecration, and 3^{ly} *transubstantiative*, to signify, that this substance of Bread is transubstantiated and converted into my Body. In the first, *this* signifies little or nothing. In the second, it signifies the Body of Christ. In the third, it signifies the Bread. Others are ashamed of all this, as being ^t *Figures and manners of speaking never heard of in the World*, which is most true. But what they themselves make of this word *is* comes to the same. For if it be left to its proper and material institution, which is onely to signify *existence*, and *being*

ⁿ Vasquez. Disp. 101. c. 1, 2, 3, 4. Catharin. De verbis quib. &c. Tract. 2. ^o Soto in 4. Sent. Dist. 11. ^p Wideford against Wicf. ad Art. 1. q. Bonavent. 4. Sent. d. 8. ^r Cornel. à Lap. 1. Corin. c. 11. pag. 272. & Bell. de Euchar. l. 1. c. 10. Par. Secundo Conf.

and not any operation or conversion at all ; it cannot operate Transubstantiation , or Conversion. For this is among ¹ Mass Priests a known certain maxim, that the words of Consecration , namely , *This is my Body* , are operative and practical by their signification , and not otherwise. Now the word *is* signifies *turning* or *conversion* , neither formally and expressly , as it appears ; nor virtually , that is , by any implicate necessity : neither if you take *this* , as they do , for *that which is contained under this* , since the Body of Christ can be contained under the accidents of Bread , without Transubstantiation , as well as with it : Therefore of necessity they must either part with Transubstantiation , as not signified , and therefore not wrought by these words , (which to them would be a sad parting) or have it be signified by *is* , which they confess to be a Figure never heard of. But let them take this *is* after their own mind , for a *substantial being* ; yet will this be worse then a Figure , for either it will be an untruth , or at least a signification never fancied , or heard of in any case like this ; viz. when a Sacrament , or a Memorial , or an Image , is said to be the very Thing which it represents , unless it appears otherwise to be also a *containing Vessel* , as well as a *representing Sacrament* , which here it doth not.

The other part of the blessed Eucharist is by Roman Priests dragged towards their Mass with as many and the same Tortures , or extraordinary Tropes , and with these besides and above.

1. It is a most unusual expression to say , ² as they do , that Christs Blood *is shed or poured out* , when it remains all in his Veins.

¹ Suarez Disp. 58. Sect. 4. Par. Ad hanc. Vasquez. Disp. 202. c. 2. Par. Mihi igitur. ² Bell. de Miss. l. 1. c. 12. Par. Præter illa.

2. And

2. And that it is really poured out under ^x any other then its own outward form or shape : just as if a mad man should complain that all his Bones were found in his skin , but most pitifully broken under his Cloak.

3. That ^z this way of pouring out blood , and breaking bones , is both properly and visibly Sacrificing.

4. To omit intelligible and usual Figures (as when *S. Luke* 22. 20. and *S. Paul*, 1 *Cor.* 11. 25. call the *Wine*, Cup ; and say that this Wine , or Cup of Wine is the *Covenant* , that is , the Sacrament of the Covenant) this is a pretty odde one , which some of them do ^a take for a very proper expression. *This Cup is my Blood* , that is , after their Interpretation, *my Blood in this Cup* ; as if a Cup that is in the Wine , and the Wine that is in the Cup , were all one to signifie a Cup of Wine.

5. What follows is a great deal worse. *This Cup is the New Covenant in my Blood* , that is , *this Blood* (for so they take the Cup to be) *is in my Blood*. Cardinal *Bellarmin* hopes to shift off this Impertinency , with this distinction , ^b that the Cup signifies the Blood shed at the last Supper ; and the other Blood , that which was to be shed upon the Cross : Which is first such an equivocation , as none but a Jesuit would invent ; and when 'tis invented , few could uncipher. 2. It is a notorious contradicting of himself , who in another place refers ^c this *Blood shed* , to this of the Cup , thereby to countenance his Mass Sacrifice : and here refers the same to that of the Cross ,

^x *Bell. ibid. Par. Ad secundum.* ^z *Bell. ibid. Par. Præterea sub finem.*
^a *Eccan. de Euchar. q. 5. Par. Respondeo primo.* ^b 24. *Bell. de Euch. l. 1. c. 11. Par. Ad quartam dico.* ^c *Bell. de Miss. l. 1. c. 12. Par. Tertio , quia Lucas.*

thereby

thereby to save his Transubstantiation : like that wise Man in *Platarch*, who taught a Parrot to sing, *God save Augustus*, or *God save Antony*, according as the success of the Battel, and his occasions should require. 3. It is a strange Figure, if not rather folly, to make a thing not seen, as the Blood in the Cup, a representation of any thing that is seen, as the Blood was upon the Cross.

6. The like Impertinency of Language appears in their Interpreting *the Cup of Blessing*, and *the Bread which he break*, &c. to this sense, *The Blood of Christ is the Communion*, or *Communication of the Blood of Christ*. And *that which seems to be Bread*, and is not, but is the real Body of Christ, which we break^d by no means, but really offer to God, is the *Communication of the Body of Christ*. This Roman literal sense includes three notable Figures : 1. A *Contradiction* to the Text ; for the Bread is not broken at all, as they take it. 2. An *untruth* ; for the Body is not the Communion of the Body. 3. A *Battologie*, or impertinent Repetition ; the Blood, is the Blood ; the Body, the Body.

7. To blanch somewhat these black Figure, some other Roman Interpreters take the *Cup* for *drinking*, and the *Bread* which we break, for eating the *Body* which we do not break, but Sacrifice ; which is somewhat beyond any Poëtical License.

8. The very Eating and Drinking Christs Body and Blood, is by their own confession ^f *extraordinary*, and ^g *tropical* : for to eat *Bread* or *Flesh* properly and without a Figure, is not only to get it down

^d Bell. de Euch. l. 1. c. 12. Par. Secundum Argumentum. ^e Cornel. ^a Lapide, 1 Cor. 10. ^f Bell. de Euchar. l. 1. c. 7. Par. Ad primum Argumentum. ^g Vafq. Diff. 193. Par. Deinde cum prædictis.

the throat, as a Pill, which is swallowed and not eaten; but to tast and chew, and by little and little convey it into the stomach. Drinking likewise hath something proper to distinguish it self from eating, which they visibly confound, and by an unnatural Figure, make eating and drinking to be all one.

Nevertheless after all this, the Roman Priests, clogged as they are most prodigiously with these many and strange Figures, dare laugh at us for having one, and an ordinary and easy one; such is their personal Valour. And as to their cause, you must observe, That after they have used their utmost skill, and all both ordinary and extraordinary Tropes and Tortures, to force out of the words of our Saviour and his Apostles, any thing that may but nod towards Transubstantiation, or Mass: at last, they themselves are forced to confess, there is nothing in ^h *Canone Biblico*, that is, in the whole Bible, to their purpose: And after some wondring; why the Church would fasten this difficult and intricate sense, upon words, which otherwise might be easily understood; at last they fall like *Fanaticks* to Revelations, and say, That ^k the same holy Ghost who hath revealed all Scriptures, hath also revealed such Interpretations to the Church, although it was a good long while after the Institution of this Sacrament.

Well then, Whereas the sense of Nature can suggest, that no pious Man will ever think of sacrificing his Saviour, upon less evident Motives, then were those which *Abraham* had to sacrifice his own Son, that is, such express Orders as evidently come from God, and cannot be interpreted otherwise: And whereas it appears, that Roman

^h *Gehr. Biel. Lect. 40.* ⁱ *Id. Lect. 41. G.* ^k *Id. Lect. 41. I.*

Priests, instead of such demonstrations, have scarce so much as a shadow of any probable Conjecture; this bold and stupendous Attempt, which they call Mass, without any farther dispute, falls by its own weight to the ground, unless they support it upon this Fanatick account, (as certainly Papists are in this Age the first and Primitive Quakers, not only in the setting up their Orders, as Dr. *Stillingfleet* hath shewed already, but also in their most fundamental and conspicuous Doctrines, as he, and any man, though of less abilities, could easily shew) That their Church had her best Revelations, during those ages in which she had the least learning: And that Pope *Nicolas* the second was moved with an excellent Spirit, when in the presence of his 1300 Bishops, he forced *Berengarius* to Blaspheme, ¹ that *besides the Sacrament, the true Body of Christ was really broken by the hands of the Priests, and bruised by the teeth of Communicants*. It is true, Papists seem now somewhat ashamed of this Doctrine: but however, they must insist upon new Revelations, without which, neither Mass nor Transubstantiation can be (as they ^m confess) demonstrated out of Scripture.

Here therefore I undertake to demonstrate, that the Revelation of their Spirit is false; by this token, that it is against the plain Revelation of Scripture. I prove it to be against Scripture, because it is against these words, *This is my Body*: and, to see how far men may be deluded sometimes by an empty sound of Words, when they do not attend their proper signification; though all other Scriptures were silent, I'll maintain that this one saying of Christ, *This is my Bo-*

¹ *Alger. l. 1. c. 19. Gratian. de Consecr. Diff. 2. Par. Ego Berengarius*
^m *Scotus 4. Dist. 11. q. 3. Par. Ad Argumentum. Gabr. Biel, in Can. Lect. 40*
Oecum. de Corpore Christi. c. 3. Bell. de Euchar. l. 3. c. 13. Suarez. Disp. 50
Diff. 1. Par. Dico ergo.

dy, contains as many infallible Reasons, as essential Words, to destroy both Transubstantiation & Mass.

The first Demonstration appears in the first word, *This*; which evidently relates to what our Saviour had in his hand, when he said, *This*, & therefore signifies as much, as if he had said, *This Bread*. I therefore reason thus: That which is substantial Bread, is not substantially the Lords Body; but that which Christ hath in his hand, and gives to his Disciples, when he says, *This*, is true substantial Bread: Therefore it cannot be substantially the Lords Body, but by resemblance only. Of these two Propositions, the first is confessed by ⁿ all Parties to be true; inasmuch, that *Bellarmin* acknowledgeth, ° that if of two different things, as Bread and Body, one can be said to be the other, we might say *Darknes is Light, & Christ is Belial*. The second Proposition, namely, That what Christ had in his hand, when he said, *This*, was Bread; and therefore *this* denotes the Bread, and is this Bread, I make it evident by these four waies.

1. By the very Evidence of the Words: Christ takes Bread, blesteth it, breaks it, gives it, and then says, take, *this is*, doubtless the thing he had taken & blessed, &c. and that was Bread. To which they have nothing to say ^p but that between *taking* and *giving*, comes in *Blessing*, which they say, changes the Bread: as if one should say, He struck *Peter*, killed him, and then buried him: hence to prove, that he buried him alive, because he was alive when he struck him. Thus they make Blessing to be to the Bread, what killing is to a man alive: whereas it is evident that Blessing, especially that of *Christ*, makes

- *Fansenius in Concord. a. 131. pag. 900. Suarez. Disp. 58. sect. 7. Par. Prima sententia. Alanus de Euchar. l. 1. c. 22. Vasquez. Disp. 301. c. 1. Par. Cum superiori. ° Bell. de Euchar. l. 3. c. 19. Par. Sed hæc nullo. p. Bell. de Euchar. l. 1. c. 11. Ad ultimum.*

every thing better, and killing, worse. However, as one may say, He struck *Peter*, killed him, & buried him: therefore he buried *Peter*, not alive, as he was when he struck him, but dead, as he was after he had killed him; so one may say, *Christ* took Bread, blessed it, and gave it to his Disciples: Therefore he gave them Bread, not such as it was when he took it, for it was but ordinary Bread; but such as it was after he had blessed it, that is, much better. Thus my Demonstration is true, as long as *Christ's* Blessing is a Blessing: And Roman Priests are put to hard shifts, since their Mass cannot stand, unless they can prove that Life is Death, and Blessing a destroying Curse.

2. By the Interpretation of *St. Paul*, 1 Cor. 10. 16. who explains these words, *This is my Body*, by this Paraphrase, *The Bread which we break, is the Communion of the Lords Body*: And after Consecration, calls it constantly *Bread*, c. 11. 28, 29. The same Interpretation justifies the sense of, *This is my Blood*, that is, as *St. Paul* and *St. Luke* take it, *This Cup*.

3. By the unanimous consent of Holy Fathers, who either in express terms interpret *This* of the Bread, or most evidently presuppose it, whensoever they call the Holy Communion, as they do commonly, by the names of *Types*, *Antitypes*, *Images*, &c. of the Body and Blood of *Christ*: for neither Accidents of Bread can properly represent any other thing than Bread: Nor the Body of *Christ*, which they say lies hidden and invisible under those Accidents, can, being hidden and invisible, be the Representation, or Memorial, or Type, or Sacrament of any thing.

S. Iren. l. 4. c. 32. sub fin. Tertul. adv. Judaeos. c. 11. pag. 222. Edit. Rigalt. S. Cyprian. l. 1. Ep. 6. pag. 41. Edit. Lugd. 1537. Origen. in Matth. Tract. 35. S. Cyrill. Hieros. Catech. Mystag. 3. & 4. S. Chrysost. 1 Cor. 10. v. 17. Hom. 24. S. Theodoret. Dialog. 1. pag. 18. Edit. Paris. Fa. 1692. Herm. 69. 6. ult.

4. By the very Confession of many Roman Priests, who some purposely, ¹ as *Bonaventure*, and some, when they do forget their Cause, being dazled with clear truth, as ¹ *Bellarmin* and others say, *That when one shews a thing as it were with his finger, as our Saviour did when He uttered these words, presenting Bread withal, and saying, Take, this is, &c. it were a silly thing to take it for any thing else than Bread.* And disputing against *Luther*, *The Lord*, ¹ says he, *took Bread and blessed it, and gave it to His Disciples, & said of it, This is my Body: therefore He took the Bread, He blessed the Bread, He gave them that Bread, and said of the Bread, This is my Body.* So untill Roman Priests will agree among themselves what it is that *This* can signifie besides Bread, and prove, that to *bless Bread*, is as good as to *destroy it* (which are distinct terms likely to last till the very end of the World) this first word which they make use of for Transubstantiation, will stand as a clear Demonstration and Judgement against their Mass.

The second Demonstration appears in the second word *is, this is*. Which being capable of as many Interpretations, as there are kinds of *beings* determinable by the different condition of things which they are applied unto; the Question is now, whether it stands here for a *substantial*, or for a *similitudinary* & sacramental Being. Hereupon I reason thus. The words of our Saviour must be understood in that sense which they have alwaies, and not in that which they have never; Now this word of our Saviour, *is, for, is sacramentally, and by similitude*, between a sign, and the Thing signified, (as here the Bread and the Body of Christ) is a sense which it hath alwaies; and

¹ Bonav. 4. Sens. Dist. 8. ¹ Bell. de Euch. l. 1. c. 11. Par. Hæc Explicatio. Idem. de Euch. l. 3. c. 19. Par. Primum autem argumentum. Salmer. Tract. 19. pag. 134.

for, *is essentially*, never; therefore *is* here must be understood, for, *is significatively, and sacramentally*, and not *essentially*. The first Proposition is clear; for what madness were it, to put upon words significations which they never had? The second is evident by an universal induction of all languages and speeches, whensoever *is* stands between any manner of *sign, memorial, evidence, &c.* and the Thing it represents in any way. Run over all, whether Sacraments or Signs in the Old and New Testament. The *Lamb* is the Pasover. *Exod. 12. Circumcision*, the Covenant. *Gen. 17. the seven kine, seven years, Gen. 41. the Rock, Christ. 1 Cor. 10. Sarah and Agar, two Covenants. Gal. 4. See St. Matth. 13. Rev. 1. &c.* Walk in a Gallery, where you may find hundreds of Pictures or Statues. This is *Alexander the Great*; and this *Constantine*, the first Emperor of Christians, &c. Discourse with a Lawyer of *Parchmins, Deeds, Evidences*. This is the Land you bought of your neighbour, and this is the Estate which I thought to mortgage, &c. Come neerer home among sacred figures, and ask *Moses*, ask *Joseph*, ask the *Apostles*, what the *ears of corn*, what the *Lambs slain*, when *Israel* went from *Egypt*, what the *Candlestick*, what the *Stars, Rev. 1. are?* None of all these, whether holy or unholy, if not brainless men, have a mind to perswade you, that a brazen statue is *essentially* a man, or a Parchmin essentially an house; or any sacred, or civil Image, essentially the very thing that it represents or makes sure; they mean only to tell you, they are such and such things by a sacramental or similitudinary being, grounded upon some Resemblance, as *St. Augustin*¹ teaches expressly. Roman Priests are the only Masters, who, to set up such Pro-

¹ *S. August. Ep. 23. ad Bonif.*

digies as never came into the thoughts and hearts of men, must impose upon words such new significations, as in the like construction were never found in any language or speech of men. Where nevertheless they will also forget themselves sometimes so far, as to grant this very Truth, [†] that in *examples of this kind purposely instituted to signify* (as is Bread and Wine in the blessed Communion) is, *is the same with signifies, when they are said to be the very things by them signified.*

The third demonstration is taken from the third essential word *Body, This is my Body*; which neither in the Blessed Sacrament, nor in the pretended Sacrifice, which they call Mass, must appear as *living*, and *glorious*, but as *slain* and *broken*, and therefore actually dead: and so the Blood likewise as violently *shed out of the veins*. They cannot deny but [¶] both Sacrament and Sacrifice are ordained to represent it so: and the words *This is my Body, which is given, or broken*; and *This is my Blood, which is shed*, signify expressly the same. Hence I make this clear Argument; The Body and Blood of Christ are in the Sacrament in the same way and manner as they are broken and shed. Now the Body & Blood of Christ are not broken and shed in the Sacrament really, (otherwise Transubstantiation would kill Christ) but in a Sacramental Representation only. Therefore, &c. To this Mass Priests make a strange reply, [‡] that, by the strength of their words of Consecration, the Body is without Blood, & the Blood without the Body. So Blood and Body being sever'd the one from the other, the words would make a real destruction, in order to a real sacrifice, but that the

[†] Vasquez. *Disp.* 179. c. 7. Par. Secunda igitur ven. [¶] Bell. *de Euchar.* l. 4. c. 21. Par. Sed hæc sententia. ^x Bell. *de Miss.* l. 1. c. 27. P. Hæc sententia non.

strength of what they call *Concomitancy* (that is a new device in behalf of Transubstantiation) keeps the Body and Blood still together. By this means Christ in the Priests hands both lies dead by vertue of the *Consecrating words*, and stands living, by vertue of this *Concomitancy*. And because it is certain Christ dies no more, the *Concomitancy* being, in this behalf, stronger than *Consecration*; these words *This is my Body broken*, &c. signifying both what is not, and what they cannot effect, (namely, that the Body is really separated from the Blood) become upon this pretended literal Interpretation, utterly false. Such antipathy hath holy Scripture (as well as right Reason, common sense, and well ordered Nature) against Mass, that the very words which Mass Priests choose to seal and support it, do destroy it: Not unlike that holy ground, whereupon the Temple of *Jerusalem* once stood; which being abused by Jews, towards the dishonouring of Christian Religion, and the founding of another Temple, burst into Flames, and threw up every stone which had bin laid against those impious Builders.

CHAP. XIV.

That Roman Priesthood, as far as it attempts to really offering and sacrificing the Son of God, is a most fearful Sacrilege.

BESIDES the many Errors intrinsical to Mass-sacrifice, which I have already observed: and the many more, and worse, which I have purposely omitted, lest this Book should swell with them into

Theodora. Eccl. Hist. l. 3. c. 20. Sozom. l. 5. c. 22.

too great a volume; it appears by what I have already said, that Mass is a sacrifice made of four inseparable and capital Heads. The first is in putting our Saviour to a shameful condition of Death, and therewith exposing him to the hazard both of falling, during that time, into the Power of Devils, and of being made instrumental to their wicked works & service. The second, in a barbarous opinion, that God the Father is well pleased and honoured by Christians, when his beloved Son is abused in that manner: and that this infamous usage is the supreme degree of worship which can be bestowed upon him. The third is a grosser Idolatry than Pagans were ever guilty of, in worshipping for God, what they do both eat and sacrifice, and therefore what is neither God, nor any thing like God. The fourth which now I am to speak of, is in setting up in the holiest Place, and among the holiest mysteries of Christs Church, a sacrifice which God never instituted, and invading a Priesthood which God never called Roman Priests to.

This open and presumptuous Sacrilege is, if not worse than the other three (for nothing can be worse) yet more wretched and dangerous, because God hath in former times declared his detestation against all the degrees of this sin, with more terrible & exemplary vengeance. It is certain, that of all Parts and Duties belonging to Divine worship, Altars and Sacrifices are those which God ever owned most to belong to his special Institution, and ever punished them most grievously, whosoever durst venture to transgress it. The sin of those barbarous Fathers, who made their Children pass as a sacrifice through the Fire, although most abominable in its intrinsecal act, yet is made out more odious by the
Prophets

Prophets with this Character, *that the Lord never thought, nor spake of it, Jer. 7. 31.* The sacrifices on the *High Places*, though otherwise legal enough as to both *Priests* and *Victims*, were abhorred for nothing else, but for being offered in a place which was not of Gods appointing. *Nadab & Abihu*, sons of *Aaron*, fell down dead before their Altar, for this one sin, *viz.* for burning their Oblation with that *fire which the Lord had not commanded them, Lev. 10. 1. 12.* The wrath of God brake out as fierce against those others, who failed in the lawful calling of Priesthood. *Azariah*, or *Uzziah*, was both a King, and one of the good Kings of *Judah*, *2 Kings 5. 3.* yet God smote him with an incurable Plague, and cut him off both from his House and his Throne all the daies of his life, for once daring to venture upon the Office that he was not consecrated to, of burning Incense in the Temple, *2 Chron. 26.* And before him *Corah*, although the son of *Levi*, upon as good a Title as *Aaron*: and *Dathan*, and *Abiram*, though famous men in the Congregation of *Israel*, & besides pretending some title to the Priesthood, w^{ch} of course their great Uncle *Reuben* should have had, were together with an hundred and fifty other valiant men, partly burned, partly swallowed up alive by a miraculous Earthquake, for assuming unto themselves that Character which God had conferred on *Aaron*.

Now the offering of Mass Sacrifices is not one of these sins alone; it is an accumulation of all, and of worse. *Aaron* with all his priviledges dares not lay hand upon a *Kid*, nor his Sons meddle with ordinary *Fire*, in order to a sacrifice, without a special command of God; And *Roman Priests* think it lawful for them to seize upon the Son of God, (so far as their

their intention can reach, and certainly their guilt reaches as far;) to lay him upon their Altars: to bind him there hand and foot, and which is worse, soul and body, in order to an offering, without the least intimation of God. Therefore, if pretending to an holy order, which was but the order of *Aaron*, is an abomination in *Corah*, how can invading an holier & higher order, namely, that of *Melchisedek*, be in Mass Priests a lesser sin? And if the sacred Person of a good King must be branded with plague and dishonour, for being rash with a censer: what must these men deserve, who commit infinitely worse? It were in vain to say, that these judgements hapned but once, & therefore were extraordinary; for neither were the *Sodomites* burnt more than once: nor were all murtherers punisht in old times like *Cain*: not all sacrilegious lyars struck down dead like *Sapphira*: nor to come nearer this matter, do all Prophaners of the blessed Eucharist fall sick, or dead sometimes, as they did often in the Apostles, *1 Cor.* 11. 30. Nevertheless *Sodomites*, or other lewd persons, who are escaped for a time, are still involved in the same guilt, and may expect the same punishment. This being a point of known Divinity, and attested by holy Fathers, that Gods way is to assert both the majesty and the holiness of his laws by exemplary punishments on the first trespassers, that whosoever shall sin after their example, may see both what he deserves, and what sooner or later he must suffer, unless God give him grace to repent. Therefore if between former and later transgressors may be observed some difference, it shall be this, that these must look for worse than those,

^a *S. Chrys.* in Ps. 6. pag. 15 49. Edit. *Leon. S. Theodor.* 1. In Num. Iner. 30.

for three Reasons; the first, because besides their common transgression, they have neglected, and as it were affronted the Judgements that should have restrained them from transgressing; the second because they sin against the Gospel, which sins are far more punishable: witness the Judge himself, *I say unto you, it shall be more tolerable, &c. Math. 11. 22.* The 3^d, because this boldness against *Christ* is far worse then against *Aaron*. From hence you may take a full Prospect of the Church of Rome, from the 2^d Lateran Council in the year 1215. (where Transubstantiation was, I do not know how, canonized in the Croud) to the last times, since the Council of Trent hath absolutely compleated Mass, by seating it more formally and more conspicuously then it was before, upon the back of Transubstantiation. Here you may see the Prodigy, which six hundred years of darkness have at last cast into the World, not behind doors and in corners, where the reprobates of Israel did keep their abominations hidden, *Ezekiel. 8. 5. &c.* nor onely in the frontispiece, and as it were the front of Churches, where wretched *Uzziah* carryed and shewed his Leprosie; but also to the very heart, and most vital entrails of their Temple, whence it diffuses and blows its poison over all the parts of what they call their Catholick Religion. If Churches stand, if Priests officiate, if Doctors preach, if Bishops rule, if Popes reigne, if People pray, Mass is the beginning and the end; the center, and the soul, that gives motion to all those things. The best character that Priests have, tends to transubstantiate a Wafer into Christ, or to bring Christ within the form of a transubstantiated wafer: and there to keep him close to that place, where

where some substance of Bread was before, till man or beast come to eat him. The study and learning of Doctors is employed to shew, God is highly pleased, when he sees his Son so well dealt with: that 'tis no disparagement to him, if he falls into privy houses, or be danced about among witches, or there be sported with sometimes in that way, that no civil man or woman can so much as fancy without blushing: that either concomitancy, or impassibility may cover all this infamy: and that though some heathen were abominable Idolaters, when they did worship for Gods Mice and Rats, yet Papists are good Christians, when they worship for their Saviour, what these vermine do sometimes eat: and the best devotion of poor Souls in the mean while is to go duly to Mass, to see and to adore these mysteries, and to be perswaded withall, that no Body can be saved, without beleiving as they do.

2. It appears by these Impieties, thus generally diffused through all the veins of Roman worship, how far that Church is a true Church. And to this purpose I advise all, whosoever will not be seduced with vain words and empty Titles, to lay by what *Rome* hath been heretofore: and then impartially to look into what she is in these present times. And least they should reject a Church for some particular abuse (which were not better then to cut off a tree, because of some few withered Leaves,) Let them look into what *Rome* is, by what *Mass* is; which is no *leafe*, or *branch*, but the main *stemme*, and *bulk* of that *Tree*. Mass Priests love to adorn their corrupt Church, with all the commendations and honours, that she deserved when she was right: the Scribes did the like with *Moses's Chaire*, and *Caiphas* with *Aarons*

^a See the informations before the Parliament of Normandie recorded at *Ryan*, and since printed, concerning a Nun by Name Magdalen Bavan.

Robes. Thus 'tis no wonder if Scribes and Popes appear to silly men, as great Prelats under that Drefs. But the Illusion will soon disapper by discerning both past, and present states. Desperate old sinners may have had once good *Birth* and *breeding*: and without any exception, all lewd Women, have for some years been *pure Virgins*.

3. Hence it appears, how extremely dangerous it is to live and dye in the Church of *Rome*. Neither my commission, nor my temper lead me so far, as to meddle with the eternal damning of men. Such fearful Judgements are still, what *Sinai* was once, thundring and flaming, and yet dark Mountains: so, though *Moses* had set no Railes, I would by no means advance too near. Yet without rashness this I may say, that they, who are saved in the Roman Church (which, I pray to God, they be many) are not saved with less danger, then the seven thousand were, 1 *Kings* 19. 18. among the Idolatrie of the ten Tribes: or the *Corites* *Numb.* 26. 11. in the Tents of *Corah* their Father. Neither those were saved, by worshipping the Calves of *Dan*: nor these, by aspiring to *Aarons* Priesthood: it was an extraordinary Mercy of God, who preserved those, and, I cannot tell how, rescued the other. However the worshipping in *Dan* was a damning Idolatrie: and the Sacrilegious Tents of *Corah*, a desperate fearful abode: out of which though some escaped, as *through fire.* 1 *Corin.* 3. 15. yet it is both a great sin, and no less folly, to venture on extraordinary Mercies by tempting God, and to neglect his expresse word, who calls us out of all peril, by *separating oar selves from that Congregation* and abode. *Numb.* 16. 21.

I confess it is not every sin, whether taught, or tolerated in a Church, that can justify, much less
inforce

inforce a separation from it : and certainly that man is barbarously churlish , who will forsake a good ancient house, because he finds it not quite clean swept. Our Saviour shewed us a better example, when neither tables of money Changers , nor fond Traditions of Pharisees , could diswade him from going himself , and leading his Disciples into the Temple. Christ could pass by all these abuses , when he was suffered to keep close to the holy Laws of God his Father, that were still taught in *Moses* his Chair, and to his holy Sacrifices , that were still offered on *Aarons* Altar. But when the case was otherwise ; as when the Altar of God was lay'd aside , and that of *Ahaz* , put in its place , 2 *Kings* 16. 10. or when *Antiochus* left indeed the Lords Altar where it was, but build thereon another for the service of a strange God : or when the Roman Emperour *Adrian* ^b built a new Temple upon the foundation of the old , for the worship of *Jupiter* ; then no sincere Israelite was to be such a fond lover of the honours and Priviledges bestowed on *Jerusalem* and the old Temple , as to be therewith inveigled to the worshipping of a new God. Now the Sacrifice of Mass alone heaps these three cases together, and so may frighten worse true Christians from the Roman Church, then either *Ahaz* , or *Adrian* might have frightened true *Israelites* from the Temple. I say worse , because neither the Priviledges bestowed on the best days of the Roman Church, ever were so considerable : nor the new service of *Ahaz* , *Antiochus* , and *Adrian* usher'd in upon the ancient credit of *Jerusalem* , more abominable. First as to *Ahaz* his Case ; the Altars of the Roman Church are far more contrary to the holiness and will of God, in order to such an Attempt, as the

^a *Joseph. Antiquit. L. 12. c. 7.* ^c *Diw. 69.*

sacrificing of his *Son*; then were all the Altars of *Damascus*, in order to the Sacrifices and Oblations of *Israel*. And we do read that neither *Abaz*, nor *Urijah* ever taught any worshipper this blasphemy, that their Altar had a Priviledge (which Roman Altars often have) of making Sacrifices of *Beasts*, much less or *Christ*, more beneficial then *Gods* Institution makes them to be upon any other *Altar*.

Secondly, as to the Abomination of *Antiochus* and *Adrian*, it is a sad spectacle to see Mass Service so far beyond it. I do not use *Hyperboles*, or excess of expression in such odious matters as these. It is most true, that the everlasting Sacrifice and Altar of *Jesus Christ* is made by Roman Catholicks, a Foundation and Countenance to worse purposes, then ever was the worst Pagan Idolatrie. Once it was a great sin of Roman Pagans to worship Devils in the Temple and upon the Altars of God, but now far greater in Roman Catholicks, to abuse Christ in his own Church. It is bad enough for a Son to feed at home the worst enemies of his Father : but its infinitely more barbarous for him to abuse the Father himself in his own house, and at his table. And let Mass Priests say now whether this is not exactly true; that, whereas the law thinks it an unkindness to choak and boile a Lamb, with that milk, that should have fed him: and whereas common reason cannot but judge it an unnatural impiety, to abuse God in that very Temple and with those holy utensils, that were consecrated to honor him in; they do make use at every Mass, of the holy words of Scripture, and of the almighty power of God, to bring down his dear Son as a Victim on their Altars. Let then say whether it be not true that in order to a Sacrifice, they hold him there Body and Soul in the condition of a dead

dead man. Then when they have thus deprived him, of all actual use of life and strength; let them answer, whether in this sad equipage they do not give him up sometimes to be eaten by mad men, or men they think posselt with Devils? Thus the holy table of the Lord consecrated to the praising of his holy Name, and to the Sacramental distributing of his mercies, is made an Altar and Stage for all these tragicals Acts against him. It is true; nothing of all this can be put to real execution: but however it is done by them, as much as their utmost power, and earnest intention can do it: and therefore it is as impious and as cruel, being thus intended, as if it were really done. To compleat all absurdity, and to make a Cloak for it of some fig leaves; God and his *Christ*, they say, are best served on Earth, when they are thus served in their Churches. And when, as another good excuse, they alledge that *Christ* suffers no wrong, for being trussed up into a Wafer, and there deprived of actual life and motion; because he enjoys in the mean while alwaies his glorious Being in Heaven: I may as probably answer, that he enjoyes no kind of glory in Heaven, because he lyes still under a weak and pittiful condition upon the earth: seing especial-ly that he enjoyes but one glorious being in one Place; which is the right hand of his Father: and for this one happy and good being, he suffers twenty thousand shameful others, in twenty thousand others Places, where he must lye as really as he doth stand any where else, under the disposal of a *Priest*, or of a *Witch*, or of a *Devil*. The Lord *Jesus* be eternally praised, who hath rescued some Churches from embracing such Abominations for Gospel, and hath not given over his whole Christian *Israel* to follow without reservation the worship of *Jeroboam*.

F I N I S.